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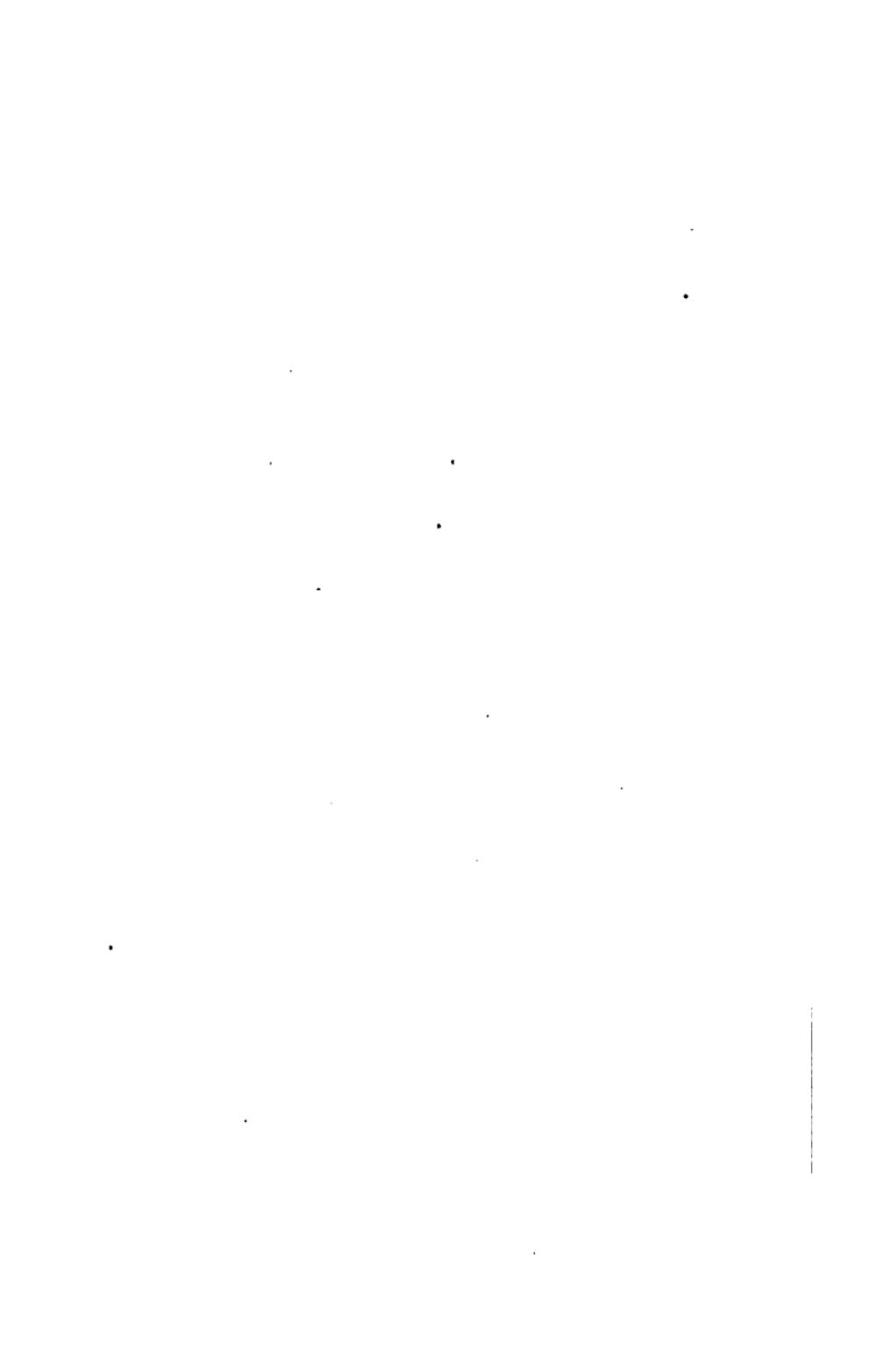


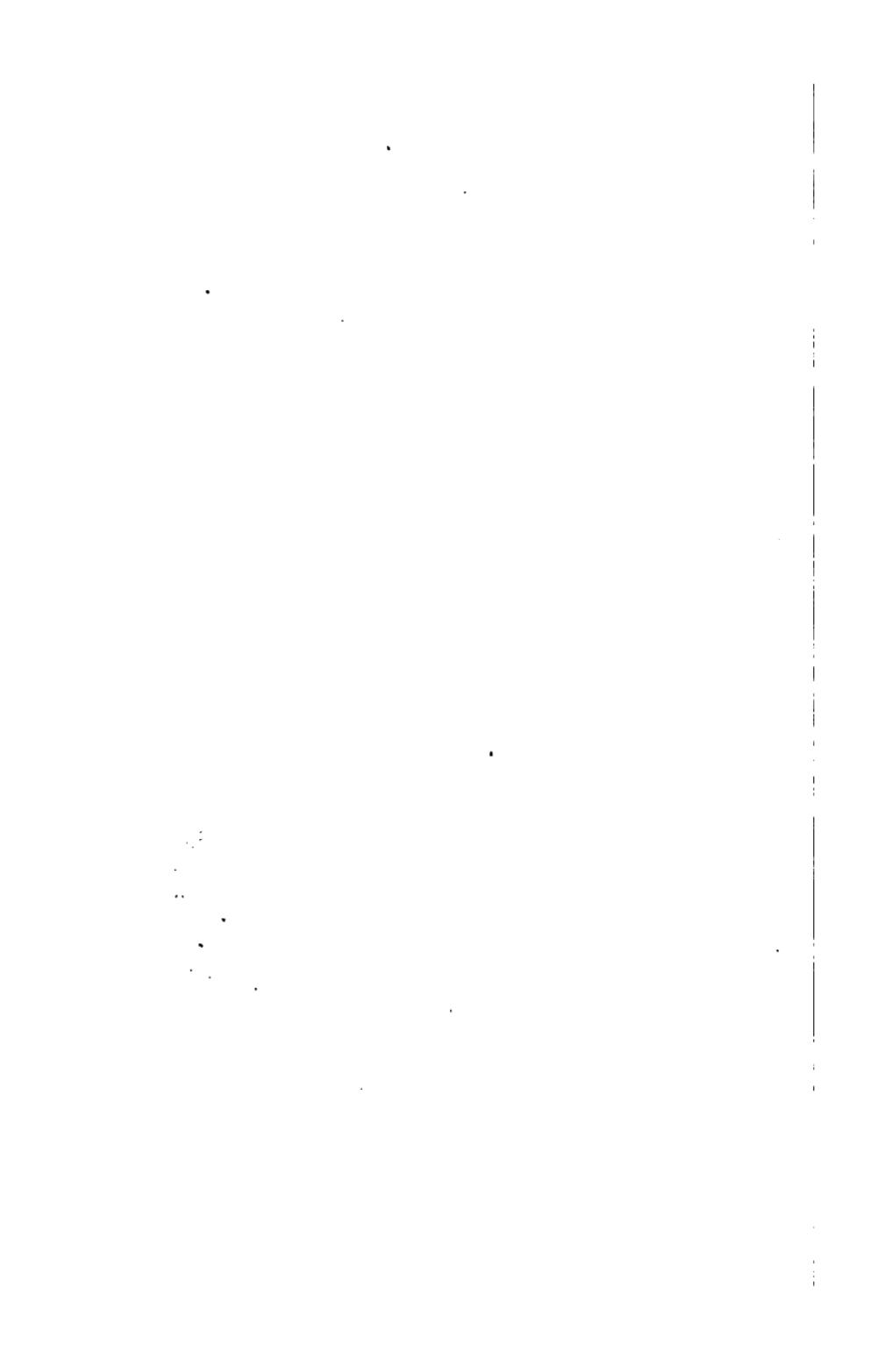
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# Feriae Anniversariae.

OBSERVANCE OF THE CHURCH'S HOLY-DAYS  
NO SYMPTOM OF POPERY;

SHOWN FROM TESTIMONIES OF HER MOST  
APPROVED CHILDREN,

IN CONTINUANCE 1547—1800.

BY THE

RIGHT REV<sup>D</sup>. RICHARD MANT, D.D.

*LORD BISHOP OF DOWN AND CONNOR, AND DROMORE.*

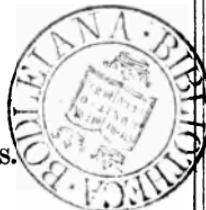
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IN TWO VOLUMES.

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VOL. I. THE FEASTS.

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LONDON:  
JOHN W. PARKER, WEST STRAND.

M.DCCC.XLVII.

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“ It is no news to have all INNOVATIONS ushered in with the name of Reformations in Church and State, by those, who, seeking to gain reputation with the vulgar for their extraordinary parts and piety, must needs undo whatever was formerly settled never so well and wisely.

“ So hardly can the pride of those, that study NOVELTIES, allow former times any share or degree of wisdom or godlinessse.”

*King Charles the Martyr. Εἰκὼν Βασιλικὴ.*

“ O learned Andrewes; O blessed Ken; O holy Beveridge; O wise and sagacious Lealie; your days are past! If I had cried unto you, ye would have listened unto me: ye would not have disdained to inquire, whether these things are so.”

*Jones of Nayland. Letter to the Church of England.*

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To all those who  
" UNDERSTAND AND LOVE THE CHURCH."

The following Treatise  
Is respectfully submitted with an earnest hope,

That the argument pursued in it

May be commended to their judgment:  
as tending

To vindicate the Church's dutiful Children, and withhold the  
Church herself,

From an injurious Aspersion;

To justify her ordinances, and maintain her authority;  
To set forth the examples of her faithful Members

In former generations,

And encourage emulation in the present;

To inform the ignorant, convince the gainsayer,

Confirm the wavering, and strengthen the right-minded;  
To extend the observance of her

RULES AND ORDERS

Of scriptural and primitive worship;

And thus to promote, by God's blessing,

The glory of God,

IN JESUS CHRIST OUR LORD.

THE PALACE, NEAR BELFAST,  
March 20, 1847.

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"Now when I think thereupon, I pour out my heart by myself: for I went with the multitude, and brought them forth into the house of God;

"In the voice of praise and thanksgiving: among such as keep **HOLY-DAY.**"

Ps. xlii. 4, 5.

"I wept and chastened myself with **FASTING:** and that was turned to my *reproof.*"

Ps. lix. 10.

"And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay, but he deceiveth the people."

ST. JOHN vii. 12.

"But what think ye? A certain man had two sons: and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not: but afterwards he repented and went. And he came to the second, and said likewise. And he answered and said, I go, Sir; and went not. Whether of them twain did the will of his father? They say unto him, The first."

ST. MATT. xxi. 28—31.

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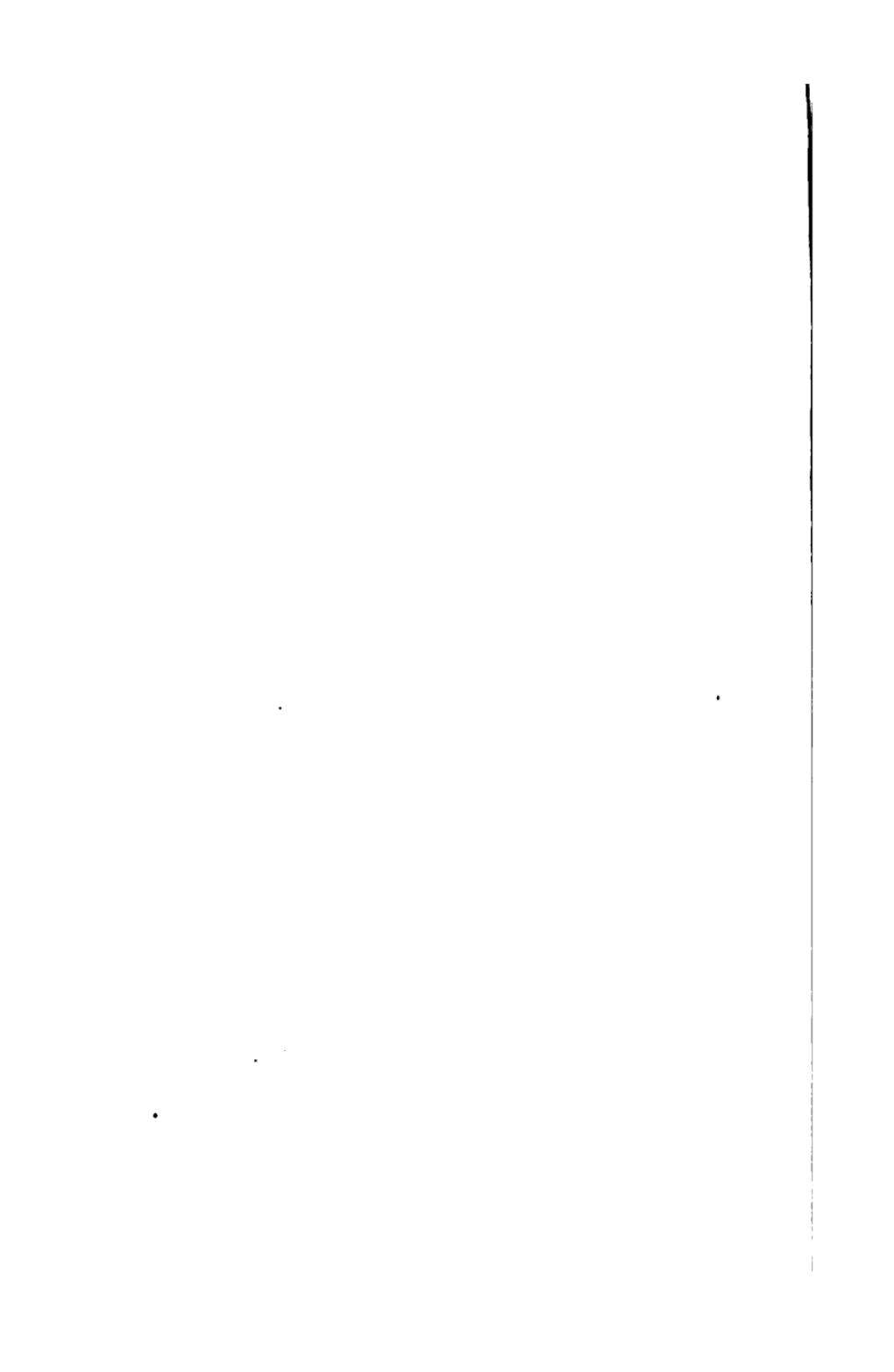
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# THE CHURCH'S ANNIVERSARY HOLY-DAYS.

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## INTRODUCTION.

### *Cause and Object of the present Work.*

IT was the piety and wisdom of the Reformed Church of England, and therein she was followed by her sister, the Reformed Church of Ireland, to make large provision for the edification of her people in the publick worship of Almighty God. Thus not only did she provide, that not a week should pass, without the religious observance of a weekly solemnity in acknowledgment of the Great God of heaven and earth, who at the creation had hallowed one day in seven for the uses of a religious rest; but she provided also, that not a day should pass without her people's stated celebration of morning and evening prayer, in acknowledgment of Him, by whom both evening and morning had been made.

Whether the actual practice of the Church's people is agreeable to the Church's provision in this latter respect, is a question not now proposed for examination. It has been lately discussed in a little volume, intituled **RELIGIO QUOTIDIANA**:

**F. A.**

**B**

## 2 THE CHURCH'S HOLY-DAYS HOW OBSERVED.

or DAILY PRAYER, THE LAW OF GOD'S CHURCH, AND HERETOFORE THE PRACTICE OF CHURCH-MEN. And what is now proposed is a sort of companion to the former, intended to set forth, in certain other particulars, the Church's provisions for her people's edification in the worship of Almighty God.

For, besides the provision made for the more solemn celebration of the first day of the week, or the Lord's day, commonly called Sunday; and besides the provision for devoting a portion of every day to the Lord's service by daily orders for morning and evening Prayer: it has been also the piety and wisdom of our national reformed Church to make provision for the religious observance of certain other days in their yearly recurrence: HOLY-DAYS, as she distinctively terms them. These days, however, are not universally observed by the Church's children and members: on the contrary, however strictly they may be observed by some, by others they are only partially and remissly observed; by others they are slighted and passed over altogether; by others they are absolutely repudiated and rejected; by others they are censured, stigmatised, and condemned; and by others again they are reprobated, specifically as Popish observances, and those who practise them are branded by some

appellation, which denotes adherence, in a greater or less degree, to the errors and corruptions of the Romish communion.

Upon a matter, which gives occasion to such diversity of sentiment and practice, no reasonable decision can be formed without careful investigation, adequate information, and calm and dispassionate deliberation, under the guidance of God's Holy Spirit. With humble prayer for his grace, it will be my endeavour in the following Treatise to assist the reader in forming a proper conclusion upon the subject by means of a plain exposition of the enactments of the Church; founded, as those enactments were, on the authority of Holy Scripture and of the usages of Christ's primitive and apostolical Church, and supported as they have been, successively, by the official and authoritative acts of her Rulers, and by the explicit interpretations, and solemn admonitions, and avowed practices, of the same, and of others her most exemplary, best instructed, and most venerated children.

The members of the Church, they at least who profess and call themselves her members, are the persons, to whose edification I would fain devote such ability as God may give me.

With such persons indeed I might take it for an axiom, that a vindication of any particular

#### 4 NATURE OF PROPOSED ARGUMENT.

usage from blame, from the taint, for instance, of Romish superstition, and its claim to the allegiance of her *members*, are at once established by the identification of such usage with the CHURCH'S ORDERS: which at all events must be admitted by her *ministers*, who are pledged to "faithful diligence," both in their own observance of them, and in teaching to their people the keeping and observing of the same. With such persons also I would fain take it for granted, that, next to the plain institutions of the Church, and the authoritative enforcement of her Governours, no more satisfactory defence and justification of a particular usage can be adduced, than the example and commendation of her most illustrious ministers and members in the times coincident with, or most nearly succeeding to, the Reformation. The sentiments of those who have in later times also given their minds to such considerations, and who have been qualified by a love and understanding of the Church to form a reasonable judgment, are intitled to respect in corroboration of their predecessors' testimony.

After what has been just said, it can be hardly needful to warn the Reader, that the course now intended to be pursued is not that of a scriptural argument, or of one founded upon primitive and catholick usage. In the progress of our investiga-

tion indeed sufficient evidence will be given to shew, that the things, for which we plead, have the sanction of *holy Scripture*, and are derived from the *most ancient usages* of the universal Christian Church. But the direct course which we purpose to follow is that of an *ecclesiastical Argument*. The Church, namely, that is, our National Church, has prescribed for certain things such and such ORDERS; and the ORDERS, which for those things she has prescribed, it behoves her clergy and her people to obey. For she has, in God's name, and in the face of the congregation, and by the mouth of the ordaining Bishop, demanded of the candidate for the holy Order of Priesthood, "whether he will give faithful diligence always so to minister the doctrine, and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same, according to the commandments of God; so that he may teach the people, committed to his cure and charge, with all diligence to keep and observe the same?" And each and every candidate for that holy order hath in the face of God and of the congregation, and to the demand of the ordaining Bishop, made solemn answer, "By the help of the Lord, I will."

The subject is one which ought to be clearly

6      IMPORTANCE OF PROPOSED SUBJECT.

apprehended both by our Clergy and by our Laity: much more clearly, than I suppose it to be by many, both Clergy and Laity, who are too apt to utter concerning it rash, and vague, and unscrupulous opinions. But it ought to be more clearly apprehended; for it involves the credit of the Church herself, and withal the character of a very considerable portion of her members: of those, on the one hand, who endeavour punctually to observe her appointed ordinances; and, on the other hand, of those, who, together with disuse and neglect of them, assume the privilege of being censors and judges of such, as make it a point of conscience punctually to observe them.

It will be my object then to inquire, what are the ORDERS of the Anglican, or Anglo-Hibernian, Church concerning HOLY-DAYS, whether *Festivals* or *Fasts*, framed as those Orders were by the holy men, who, under God's good Providence, delivered us from the corruptions and superstitions of Popery, and who are entitled to be regarded by us as exempt from all Popish infection: then to inquire, what, in pursuance of those Orders of the Church, were the authoritative Injunctions of the Church's Governours, whether of the class of our first Reformers themselves, or successors of our first Reformers, and treading in the steps of the same estrangement and aversion

from Popish error: and then again to inquire, whether, the previous orders and injunctions continuing the same, memorials be forthcoming of succeeding rulers, and ministers, and other distinguished members of the Church, in the next and in subsequent generations, who, so far from being dissatisfied, and restless, and refractory, under the duties which she had espoused and enacted for their guidance, were contented to practise in their own persons a willing obedience, and to impress on others by their spontaneous efforts a diligent observance of the same orders, from pure affection and dutiful reverence for the Church, "the pillar and ground of God's truth," with abjuration at the same time of all Popish superstition and error.

If such shall appear to be the state of things concerning the Church's HOLY-DAYS, from the commencement of the English Reformation, and during the two centuries and more that succeeded, it should follow, that an observance, in more modern times, of these ecclesiastical ordinances, in submission to such authority and in imitation of such precedents, may claim to be exempted from all charge of *Popery* or *Popish inclination*: that, if any ministers or members of the Anglican Church see cause, in obedience to her ORDERS, to observe her appointed *Feasts* and *Fasts*, they are,

to say the least, at full liberty to do so, and may confidently assert their right to do so, blamelessly and inoffensively, without fear and without reproach: and that, if any minister or member of the Church, notwithstanding her Orders, sees cause to forbear doing them, it is his most becoming course, not to make a boast and glory of his non-conformity, but to disobey, if disobey he will, modestly and in silence; to refrain from holding up a more punctual observance of the law to obloquy, slander, contempt, and scorn; and to permit his more obedient brethren to pursue, what they believe to be their call of duty, without interruption, and to follow righteousness in the paths of peace.

It may indeed be not unreasonable to hope withal, that, if the attention of an ingenuous and willing mind be engaged in the inquiry, although previously attached to different views, the effect, by the blessing of God's good Spirit, might be to wean it from its former prepossession, to detach it from what I presume to call its erroneous course, and to train and establish it in the right way of ecclesiastical order and obedience. But this, however devoutly I may wish for such a consummation, is not my primary and immediate object: which rather is, as hath been just now stated, to take up the cause of those who are

already in the right way, and to plead in their defence and vindication, as faithful stewards and ministers of the Church of God.

## SECTION I.

### *Early institution of Holy-days in the Christian Church.*

The observance of certain Holy-days, or sacred times and seasons, in the Church of Christ, appears to have been coëval with the institution of the Church itself. Indeed such observances had existed in the Jewish Church, besides the times which God himself had consecrated in the law of Moses. The feasts, not of "the Passover" only, but of "Weeks" and of "Tabernacles," were of divine appointment: but there were also those of "Purim" or of "Lots," the appointment and particulars of which are related in the Book of Esther, for perpetual remembrance of God's miraculous and merciful delivery of his people; and of the "Restoration and Dedication" of the Altar and Temple by Judas Maccabæus, the institution of which is related in the historical narration of the first Book of the Maccabees, Chap. iv. 59; and the perpetual observance of it in the 10th Chapter of St. John's Gospel, where it appears to

have been honoured by the gracious presence and the approbation of our blessed Lord himself.

These particular festivals, being of Jewish origin and application, were abolished together with the dispensation, to which they belonged. But the principle, with its Christian exemplification, was retained and perpetuated in the Christian Church: by the periodical commemoration of the great events in the History of “the Captain of our Salvation,” and of the mercies thereby vouchsafed to us; and of the Acts and Sufferings of “the great heroes of the Christian Faith,” who had borne witness to its truth by their blood. Of these commemorations evidence is found in the writings of very early Christian writers: probably in holy Scripture, in the 13th Chapter of the Epistle to the Hebrews: more certainly in the accounts of the martyrdom of St. Ignatius and St. Polycarp, both disciples of St. John the Apostle and Evangelist, written at the time of their suffering, by the Churches of Antioch and Smyrna, of which they were respectively Bishops. Whilst Tertullian, in the second century, mentions the annual celebration of the Christian Passover, and of the fifty days following thereupon, as a season of joyful exultation, then observed by the Church of Christ; arguing thence, that, whereas the Apostle St. Paul censured the imposition of Jewish legal

observances, it could not be his intent and meaning to condemn simply all observation of Christian festival times: and Augustin, in the 4th Century, both bears witness to the fact of such commemorative observances, and specifies the profitable use of them; for “By solemn festivals,” he remarks, “and by stated days, we dedicate and sanctify to God the memory of his benefits, lest unthankful forgetfulness thereof should, in the revolution of times, unwittingly creep upon us.”

Thus the establishment and continuance of Christian festivals appear to have been co-extensive with the propagation of the Christian faith. These countries were not exempt from the prevalence of the common observances, which soon became incorporated with the national religious usages.

“The observation of Holy-days,” says Mr. Johnson, in his Clergyman’s *Vade Mecum*, “is, as it were, part of the Common Law of England; they having, in all probability, been kept ever since Christianity itself was here received. In the Council of *Clovesho*, where not only the Prelates, but King and Nobility, were present in the year 747, the observation of *Holy-days*, (the Nativities of the Saints, as well as those instituted in honour of our blessed Saviour,) was

injoined by all the authority, both sacred and civil, of this Church and Nation."

## SECTION II.

### *Abuse of Holy-days in the Church of England, before the Reformation.*

And so these institutions were inchoated and kept up in our own, as well as in other, parts of Christendom. But by degrees new festivals had been added to those celebrated by the ancient Christian Church: and in the lapse of ages, from the 4th to the 16th century, the number of them had become great, beyond all reasonable bounds, at the same time that much abuse had been introduced into the manner of their celebration. These things in the year 1536, the 27th of King Henry VIII., gave rise to an act of Parliament, "for the abrogation of certain Holy-dayes;" the preamble to which set forth the evils intended to be remedied, such as these which follow: namely, that "the number of Holy-days was so excessively grown, and yet daily more and more by man's devotion, yea rather superstition, was like further to increase;" that it was "occasion of much sloth and idleness, the very nurse of thieves, vagabonds, and of divers other unthriftiness and inconve-

niences:" that it was the "occasion, also, of decay of good mysteries and arts, utile and necessary for the common welfare, and loss of man's food, many times, being clean destroyed through the superstitious observance of the said Holy-days, in not taking the opportunity of good and serene weather, offered upon the same in time of harvest:" that it was "also pernicious to the souls of many men, which, being enticed by the licentious vacation and liberty of those Holy-days, do upon the same commonly use and practise more excess, riot, and superfluity, than upon any other days."

But in the "abrogation of certain Holy-days" there was no purpose avowed or entertained of abrogating all. For such was the *piety* of the Fathers of our Reformation, that they looked with reverential respect on the practices of the primitive Church of Christ; and what they knew to be of early usage and great antiquity in the Church, they were fain to preserve, and loth to relinquish; and knowing, from their large and accurate acquaintance with ecclesiastical history, the observance of Holy-days to be almost, if not quite, coæval with Christianity, and to be referable, if not quite, yet all but, to the apostolical age, they clung tenaciously to these sacred institutions. And such was the *wisdom* of the Fathers of our Reformation, that they could clearly dis-

tinguish between the use of a thing and its abuse; that a conviction of its abuse did not satisfy them of the fitness of abandoning its use: that, where an institution “pertained to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred,” they judged it worthy of being reserved, and such as could not rightly be rejected: and that, forasmuch as such was the character of the Church Holy-days, restricted in number, and purged from superstition and licentiousness, they concluded that Holy-days ought in anywise to be retained in the Church.

### SECTION III.

*How was the Abuse of Holy-days corrected at the Reformation?*

#### TABLES OF HOLY-DAYS.

For the correction of these evils then, but with the determination of preserving what was good, enactments were thereupon made: and the evils were further corrected by subsequent enactments, especially those of King Edward VI., and Queen Elizabeth, whereby our Calendar, together with the rest of our Book of Common Prayer, was new modelled: and there were annexed to the Calendar

**“ TABLES AND RULES**

For the moveable and immoveable Feasts; together with the Days of Fasting and Abstinence, through the whole year.”

The RULES, here intended, are such as enable us to “know, when the moveable Feasts and Holy-days begin.” They follow in this place of the Common Prayer Book; but for our present purpose they need no exposition.

The TABLES, above intended, are two, which follow the Rules in order; namely,

**I. “A TABLE**

Of all the Feasts that are to be observed in the Church of England throughout the year.”

**II. “A TABLE**

Of the Vigils, Fasts, and Days of Abstinence, to be observed in the year.”

I. With respect to the former of these TABLES, Dr. Burn remarks, in his *Ecclesiastical Law*, “By the 5th and 6th of Edward VI., chap. 3, it was enacted, that all the days, therein mentioned, should be kept holy-days, and none other. This Act was repealed in the first year of Queen Mary: and, in the first of Queen Elizabeth, a Bill to revive the same was brought into Parliament, but passed not; so that the repeal of Queen Mary remained upon this Act till the first year of King

James the First, when this repeal was taken off. In the meanwhile, the Calendar, before the Book of Common Prayer, had directed what holy-days should be observed; and in the Articles, published by Queen Elizabeth, in the seventh year of her reign, one was, that there be none other holy-days observed, besides the Sundays, but only such as be set out for holy-days, as in the said statute of the 5th and 6th of Edward the Sixth, and in the new Calendar authorised by the Queen's Majesty. . . . . In this Table it is observable, that all the same days are repeated as *feasts*, which were enacted to be *holy-days* by the aforesaid statute."

As to the Contents of this TABLE of *Feasts* or *Holy-days* of the Church, a few passing remarks may be useful on this topick also, in order to prepare us better for the ensuing investigation. At the head of them stand "All Sundays in the year:" to which are annexed such festivals as had especial relation to our Lord Jesus Christ, or were retained in memory of those eminent persons, who were distinguished for the accounts recorded of them in the gospels. Such, according to WHEATLY's *Exposition*, "as were, in the first place, the twelve Apostles, who, being constant attendants on our Lord, and advanced by him to that order, have each of them a day assigned to

their memory. St. John the Baptist, and St. Stephen, have the same honour done to them: the first, because he was Christ's forerunner; the other, upon account of his being the first Martyr. St. Paul and St. Barnabas, upon account of their extraordinary call; St. Mark and St. Luke for the service they did Christianity by their gospels; the Holy Innocents, because they are the first that suffered upon our Saviour's account, as also for the greater solemnity of Christmas; the birth of Christ being the occasion of their deaths. The memory of all other pious persons is celebrated together upon the festival of All Saints: and, that the people may know what benefits Christians receive by the ministry of angels, the feast of St. Michael and all Angels is for that reason solemnly observed in the Church." . . . . "These days," adds Wheatly, adopting the statement, and, for the most part, the words of JOHNSON's *Vade Mecum*, "were constantly observed in the Church of England, from the time of the Reformation till the late Rebellion, when it could not be expected that any thing, which carried an air of religion or antiquity, could stand up against such an irresistible inundation of impiety and confusion. But, at the Restoration, our Holy-days were again revived together with our ancient Liturgy, which appoints proper Collects, Epistles, and Gospels, for each of

them: and orders 'the Curate to declare unto the people, on the Sunday before, what Holy-days or fasting-days are in the week following to be observed.' And the preface to the Act of Uniformity intimates it to be schismatical to refuse to come to church on those days. And, by the first of Elizabeth, which is declared by the Uniformity Act to be in full force, 'all persons, having no lawful or reasonable excuse to be absent, are obliged to resort to their parish church on Holy-days, as well as Sundays, and there to abide orderly and soberly during the time of divine service, upon pain of punishment by the censures of the Church, and also upon pain of twelve pence for every offence to be levied by distress.'

II. With respect to the second of these TABLES, that, namely, "of the Vigils, Fasts, and Days of Abstinence, to be observed in the year," Dr. NICHOLLS's *Comment on the Book of Common Prayer* thus explains the first of the three phrases:—"They were called *vigils*, because the Christians, in the primitive times, used to be up all night before the great festivals of the year, Christmas, Easter, &c., exercising themselves in fasting and praying, as we read in Tertullian. But about the year 420, a little after St. Jerome's time, the nocturnal vigils were totally abolished; and were turned into preparation fasts, to precede some of the

principal festivals of the Church." And Wheatly thinks, "The most probable cause of this practice was, the necessity, which Christians were under, of meeting in the night and before day, for the exercise of their publick devotions, by reason of the malice and persecution of their enemies, who endeavoured the destruction of all that appeared to be Christians. And, when this first occasion ceased, by the Christians having liberty given them to perform their devotions in a more publick manner, they still continued these night-watches before certain festivals, in order to prepare their minds for a due observance of the ensuing solemnity. But afterwards, when these night-meetings came to be so far abused, that no care could prevent several disorders and irregularities, the Church thought fit to abolish them; so that the nightly watchings were laid aside, and the *fasts* only retained, but still keeping the former name of *vigils*."

These "vigils" are sixteen in number. Six of them have immediate connection with the Festivals celebrated in special honour of our Lord: being the eves before our Lord's Nativity; his Presentation in the Temple, commonly called the Purification of the Blessed Virgin Mary; the Annunciation of the Blessed Virgin, whereon we commemorate our Lord's Incarnation; Easter-Day;

Ascension-Day; and Pentecost, or Whitsunday. Ten of them are connected with certain Festivals, denominated after the Apostles and other Saints.

And "the Days of fasting or abstinence" are, 1. "The Forty Days of Lent;" 2. "The Ember Days at the four seasons, being the Wednesday, Friday, and Saturday," which precede the Days, appointed for the admission of Candidates to Holy Orders: 3. "The three Rogation Days, being the Monday, Tuesday, and Wednesday, before Holy Thursday, or the Ascension of our Lord;" 4. "All the Fridays in the year except Christmas-Day."

As to the origin of the Fasts themselves, and their scriptural authority, a general view of that subject also may be here briefly added in the words of WHEATLY's *Illustration of the Book of Common Prayer*; and in correspondence with the sentiments of several others of our divines, not to say of our divines in general, as there will be occasion for noticing more particularly hereafter in the course of the ensuing extracts. Wheatly's exposition is as follows.

"That fasting or abstinence from our usual sustenance is a proper means to express sorrow and grief; and a fit method to dispose our minds towards the consideration of any thing that is serious, nature seems to suggest: and therefore all nations from ancient times have used fasting

as a part of repentance, and as a means to avert the anger of God. This is plain in the case of the Ninevites, whose notion of fasting, to appease the wrath of God, seems to have been common to them with the rest of mankind. In the Old Testament, besides the examples of private fasting by David, Daniel, and others, we have instances of publick fasts observed by the whole nation of the Jews at once upon solemn occasions. It is true, indeed, in the New Testament we find no positive precept, that expressly requires and commands us to fast: but our Saviour mentions fasting with almsgiving and prayer, which are unquestionable duties; and the directions, he gave concerning it, sufficiently suppose its necessity. And he himself was pleased, before he entered upon his ministry, to give us an extraordinary example in his own person, by fasting forty days and forty nights. He excused indeed his disciples from fasting, so long as He, 'the Bridegroom, was with them:' because, that being a time of joy and gladness, it would have been an improper season for tokens of sorrow: but then he intimates at the same time, that, though it was not fit for them then, it would yet be their duty hereafter: for 'the days will come, when the Bridegroom shall be taken from them, and then shall they fast.' And accordingly we find, that, after his ascension.

the duty of fasting was not only recommended, but practised, by the Apostles. After the Apostles, we find the primitive Christians very constant and regular in the observation both of their annual and weekly fasts. Their weekly fasts were kept on Wednesdays and Fridays, because on the one our Lord was betrayed, on the other crucified. The chief of their annual fasts was that of Lent, which they observed by way of preparation for their feast of Easter.

“In the Church of Rome,” as Wheatly adds, “fasting and abstinence admit of a distinction, and different days are appointed for each of them. But the Church of England makes not any difference between them. It is true in the title of the Table of Vigils, &c., she mentions *fasts and days of abstinence* separately: but, when she comes to enumerate the particulars, she calls them all *days of fasting or abstinence*, without distinguishing the one from the other. The times, which she sets apart, are such as she finds to have been observed by the earliest ages of the Church.”

It should be added, that, besides these days of regular recurrence, there are certain special occasions, whereupon particular individuals are required to undergo this godly discipline. Thus, as a preliminary to the Baptism of “such as are of riper years, and able to answer for themselves,”

the Church directs in her Rubrick, that “they be exhorted to prepare themselves with prayer and fasting for the receiving of this holy sacrament.” And, with respect to such as are desirous of being admitted to Holy Orders in the Church, the 31st English Canon, and after it the 29th Irish, direct, that “Forasmuch as the ancient Fathers of the Church, led by the example of the Apostles, appointed prayers and fasts to be used at the solemn ordering of Ministers; and to that purpose allotted certain times, in which only sacred Orders might be given or conferred; we, following their holy and religious example, do constitute and decree, that no Deacons or Ministers be made and ordained, but only upon the Sundays immediately following *Jejunia quatuor Temporum*, commonly called *Ember Weeks*, appointed in ancient times for prayer and fasting, (purposely for this cause at their first institution,) and so continued at this day in the Church of England” or “Ireland.”

#### SECTION IV.

*What is the Obligation of the Tables of Holydays,  
by Rubrick and by Canon?*

So much by way of general exposition of these two TABLES of *Feasts* and *Fasts*. i. Concerning

the *obligation*, which belongs to them, it is only requisite to remark, that they form parts of that “Book of Common Prayer, and Administration of the Sacraments, and other rites and ceremonies of the Church,” which is put forth with authority for regulating worship and religious observances “according to the use of the United Church of England and Ireland:” that by the law they are ordained “to be observed in the Church throughout the year:” and that they are important ingredients in that “discipline of Christ, which this Church and Realm hath received according to God’s commandments:” that, having been enacted at the Reformation, they lost not their authority at the Restoration, but, the Book of Common Prayer being then finally revised, they therein retained their station, and were re-enacted by Convocation and Parliament; the ecclesiastical and civil authorities of the realm: and that they are thus part of that Code, which every Priest hath promised that he will “give his faithful diligence always so to minister;” and that he will “teach the people committed to his cure and charge with all diligence to keep and observe the same.”

And this teaching of the people is the rather the duty of the faithful minister, not only because it is comprised in his general promise and stipula-

tion, but because it is the subject of a special ordinance of the Church: for, to keep in his own mind, and to prompt him that he may keep in the minds of others, the duty of "observing the Feasts and Fasts," prescribed in these Tables, "throughout the year," she has imposed on him, and he has taken upon himself, a particular direction, so often as the Communion Service shall be read in the Church, which it is required to be *every Sunday and Holy-day*, that, after the reading of the Nicene Creed, "then shall the Curate declare to the people what Holy-days, or Fasting-days, are in the week following to be observed."

ii. For the proper *mode* also of observing these FEASTS and FASTS certain directions have been given by the Church to her people in the Book of Common Prayer. For each *Feast* an appropriate "Collect, Epistle, and Gospel," with "Proper Lessons," are appointed, so as to mark the day by its special devotions and instruction. For the principal *fasting-day*, or Ashwednesday, is appointed an appropriate service, "A COMMINATION," namely, "or denouncing of God's anger and judgments against sinners," wherein both minister and people are to express themselves, as "turning to God in weeping, fasting, and praying." The epistle and gospel of that day direct their thoughts to the same marks of penitence. And the Collect

for the ensuing Sunday, "the first in LENT," fixes their minds on the Lord's example, and admonishes them of the proper use of abstinence during the following season.

iii. But, in further exposition of the Church's views, it will be worthy of our observation, in what various places of our Book of Common Prayer the *Holy-days* hold a conspicuous position, and how they are blended with the times and modes of celebrating several of the Church's Offices.

At *Morning Prayer*, as also at *Evening*, after the suffrages which succeed the Creed, "then shall follow three Collects, the first of the Day :" this is commonly the Collect for the Sunday, used also for each day of the ensuing week. But when a *Holy-day* occurs, the Collect of the *Holy-day* supersedes that of the Sunday ; as it does likewise in the *Communion Service*, together with the accompanying Epistle and Gospel for the *Holy-day*. Also, "the Collect appointed for every Sunday, or for any *Holy-day* that hath a vigil or eve," is to be "said at the *Evening service* next before."

In the *Communion Service*, after the Nicene Creed, "then shall the Curate declare unto the people, what *Holy-days* or *Fasting-days* are in the week following to be observed."

And, "upon the Sundays and other *Holy-days*,

(if there be no Communion) then shall be said all that is appointed at the Communion, until the end of the general Prayer *For the whole state of Christ's Church militant here in earth.*"

And, "the Minister shall always give warning for the celebration of the Holy Communion, upon the Sunday, or some Holy-day, immediately preceding."

In the ministration of *Publick Baptism* of Infants, "the people are to be admonished, that it is most convenient that Baptism be not administered, but upon Sundays and other Holy-days, when the most number of people come together."

In the ministration of *Private Baptism*, "the Curates of every parish shall often admonish the people, that they defer not the baptism of their infants longer than the first or second Sunday next after their births or other Holy-day falling between."

In the ministration of *Baptism* to such as are of *riper years*, in order to this holy sacrament being received, the people are to be "assembled upon the Sunday or Holy-day appointed."

In the *Catechism*, "the Curate of every parish shall diligently upon Sundays and Holy-days, after the second lesson, openly in the Church, instruct and examine the children of the parish, sent unto him."

And in the Solemnization of *Matrimony*, it was ordered by the rubrick, that “the Banns of all, that are to be married together be published in the Church three several Sundays or Holy-days, in time of divine service.”

Lastly, in “the Form and Manner of making, ordaining, and consecrating of *Bishops*, *Priests*, and *Deacons*,” it is provided, that at the times appointed by the Canon, or else, “upon some other Sunday or Holy-day,” a person may be admitted a Deacon: and so also, “upon some Sunday or Holy-day,” a deacon may be admitted a Priest: and that “the Consecrating of a Bishop is always to be performed upon some Sunday or Holy-day.”

Thus, while the liturgical services of the Church, in the daily Prayers and in the administration of the Holy Communion, were accommodated to the sacred uses of the Holy-days; in certain occasional offices, also, such as the Baptism both of infants and adults, Catechism, Matrimony, and Ordination of ministers, the days themselves were marked as privileged; elevated above the character of the ordinary week-days, and classified with the Sundays.

iv. Be it observed moreover, that this privilege, thus conferred on the Church’s Holy-days, is a *monical*, as well as a *rubrickal* distinction; and

that the CANONS, both of England and Ireland, expressly second and support the RUBRICKS of the Book of Common Prayer. For, under the division of "Divine service and administration of the Sacraments," *the 13th English Canon*, bearing before it the title of "Due celebration of Sundays and Holy-days," directs, that "all manner of persons, within the Church of England, shall from henceforth celebrate and keep the Lord's day, commonly called *Sunday*, and *other Holy-days*, according to God's holy will and pleasure, and the orders of the Church of England, prescribed in that behalf; that is, in hearing the word of God read and taught; in private and publick prayers; in acknowledging their offences to God, and amendment of the same; in reconciling themselves charitably to their neighbours, where displeasure hath been; in oftentimes receiving the communion of the body and blood of Christ; in visiting of the poor and sick; using all godly and sober conversation." And, under the title of "The prescript form of divine service to be used on *Sundays and Holy-days*," *the 14th English Canon* orders, that "The Common Prayer shall be said or sung distinctly and reverently upon such days, as are appointed to be kept holy by the Book of Common Prayer, and their eves, and at convenient and usual times of those days, and in such place

of every church, as the bishop of the diocese or ecclesiastical ordinary of the place shall think fit for the largeness or straitness of the same, so as the people may be most edified." And to the same effect, and with very slight modification, these two English Canons are adopted respectively in *the 6th and 7th of the Irish Code.*

v. These then are the Orders and Provisions of the Anglo-Hibernian Church, concerning the "Holy-days," whether "Feasts" or "Fasts," which are comprehended in her "godly discipline." They may be overlooked or little heeded; but there they are, distinctly set forth in her Book of Common Prayer: they may be slighted, and thought scorn of, and set at naught; but there they are, with injunctions that they "be observed throughout the year:" they may be repudiated, and censured, and condemned, and rejected; but there they are, in that Code of Laws, which every clergyman has promised, when demanded of by the ordaining Bishop, "in the name of God and of his Church," that, "the Lord being his helper," he will himself "faithfully observe, and teach his people also to observe the same:" they may be stigmatized, reprobated, denounced, as Popish superstitions, as errors and corruptions of the Romish Church; but there they are, acknowledged, avowed, enjoined, for the perpetual observance of her mem-

bers, amongst the liturgical “Rites and Ceremonies of the Church, according to the use of the United Church of England and Ireland:” yea, enjoined in that Church among other palpable boundaries, as counteractions, protections, and safeguards, against the enormities and superstitions of the Church of Rome.

vi. Such, based upon holy Scripture, and in accordance with primitive and perpetual usage, was from the beginning of our Reformation, and has continually existed, and still is, the lawful authority of the CHURCH'S HOLY-DAYS. I now proceed to inquire, how, when these Orders were made, they were treated by the Church's Governors severally? Did they cast them off and renounce them? or did they cherish, maintain, and enforce them?

#### SECTION V. Part 1.

*How were the Orders for the observance of the Church's FESTIVALS or FEASTS, esteemed of by the Church's Governors from the period of the Reformation? 1547—1603.*

For our satisfaction upon such questions, as are suggested at the close of the former Section, we need a twofold investigation. For they relate,

both to the FEASTS and to the FASTING-DAYS of the Church. And, although these are in fact closely connected, and constitute integrant parts of the Church's system of religious discipline, so as to rest together upon her authority for the guidance of her people, yet they are not of the same essential character, and the *rationale* of each depends on its own several grounds. Thus, it must not be assumed, that an explicit approbation of one carries with it a distinct approbation of the other: that an injunction to observe the Church's *festivals* is to be taken as an injunction also for observing her *fasts*; or, inversely, that to inforce the *fasts* is also to inforce the *festivals*. Not that silence respecting either, or both, in any individual is to be taken as an index of disapprobation: for it may be attributed merely to want of occasion for expressing his sentiments, or to want of means and opportunity on the inquirer's part for learning them and bringing them forward. However, as I said, each division of our subject is in some sort independent of the other, and stands by itself. For the purpose of our argument, therefore, the views, which have been expressed of each, must be severally examined. And accordingly it will be the object of the present section to ascertain in the first place,

*How were the Church's ORDERS, for the obser-*

*vance of her FEASTS throughout the year, esteemed of severally by the Church's Governours?*

The answer will of course comprise various and detailed statements of their judgments, in which will be unfolded, in a manner approaching to chronological arrangement, much of the considerations that dictated the Church's Orders at first, and much of the defences whereby they were maintained against succeeding puritanical objectors, the prototypes of our modern cavillers, who, under whatever appellation, are really Puritans in sentiment.

But the main drift of our pursuit will be to show, with what infallible assurance we may appeal from the rash and ill-advised aspersions and the anomalous imaginations of our degenerate moderns, to the sober instructions, and obedient spirit, and godly and wholesome patterns and examples which our forefathers have left for us to follow in the flock and fold of our national Church.

And so we proceed to state the early official instruments, by which those in authority manifested their sentiments on the subject of our inquiry.

i. In the year 1547, being the first of King Edward VI., *Injunctions* were given by that "most excellent Prince to all and singular his loving subjects, as well of the clergy as of the

laity." The 4th of these Injunctions was, "That every holy-day throughout the year, when they have no sermon, they," namely, all ecclesiastical persons, "shall immediately after the Gospel openly and plainly recite to their parishioners in the pulpit, the 'Pater noster,' the 'Credo,' and the Ten Commandments in English, to the intent the people may learn the same by heart: exhorting all parents and householders to teach their children and servants the same, as they are bound by the law of God and in conscience to do."

These *Injunctions* were followed by *Articles to be inquired of in the king's majesty's visitation*: amongst which one of the subjects of inquiry was "Whether they," that is the clergy, "have not diligently taught upon the Sundays and holy-days their parishioners, and specially the youth, their Pater noster, the Articles of our faith, and the Ten Commandments in English; and whether they have expounded and declared the understanding of the same."

Together with such observance of the Holy-days retained by the Church, was inforced the non-observance of the "superfluous holy-days which had been abrogated."

ii. In Archbishop Cranmer's *Articles of Visitation* in the Diocese of Canterbury, the 2nd year of King Edward VI., occur the following, which

shew the distinction then established between the abrogated Holy-days of Popery, and those which were retained in our Reformed Anglican Church. "Whether they," the Parsons, Vicars, and Curates, "have declared to their parishioners the Articles concerning the abrogation of certain superfluous Holy-days, and done their endeavour to persuade the said parishioners to keep and observe the same articles inviolably: and whether any of those abrogate days have been kept as holy-days, and by whose occasion they were so kept. . . . .

"Item, Whether they have not every holy-day, when they have no sermon, immediately after the Gospel, openly, plainly, and distinctly, recited to their parishioners in the pulpit, the Pater noster, the Creed, and the Ten Commandments in English."

iii. In the year 1559, being the first of Queen Elizabeth, *Injunctions* were "given by the Queen's Majesty, by the advice of her most honourable Council, as well to the Clergy as the Laity of this Realm, intending the advancement of the true honour of Almighty God, the suppression of superstition throughout all her Highness' Realms and Dominions, and to plant true Religion to the extirpation of all Hypocrisie, enormities, and abuses." The following is the 5th of these Injunctions: "That every holy-day throughout the

year, when they have no sermon, they shall immediately after the gospel openly and plainly recite to their parishioners in the pulpit, the Pater noster, the Creed, and the Ten Commandments in English, &c." And the 20th enjoins, that "all the Queen's faithful and loving subjects shall from henceforth celebrate and keep their holy-days according to God's will and pleasure, that is, in hearing the Word of God read and taught, in private and publick prayers, in acknowledging their offences unto God and amendment of the same, in reconciling themselves charitably to their neighbours, where displeasure hath been, in often-times receiving the Communion of the very body and blood of Christ, in visiting of the poor and sick, using all soberness and godly conversation: yet notwithstanding, all parsons, vicars, and curates shall teach and declare unto their parishioners, that they may with a safe and quiet conscience, after their Common-Prayer in the time of harvest, labour upon the holy and festival days, and save that thing which God hath sent: and if, for any scrupulosity or grudge of conscience, men should superstitiously abstain from working upon those days, that then they should grievously offend and displease God." This distinction between the godly and the superstitious mode of observing the Holy-days of the Church,

which had been set forth likewise in Archbishop Cranmer's Visitation Articles, draws a clear line of separation between the judgment and usage of the Church of Rome and our national Church, at these early periods of her Reformation.

iv. Strype, in his *Life and Acts of Matthew Parker*, (Appendix, Number xxviii.) amongst the "Ordinances accorded by the Archbishop of Canterbury, &c. in his province, 1559, Section II. 'Articles for administration of praier and sacraments,'" gives the following: "That there be none other holidayes observed, besides the Sundaies, but onlye suche as be set owte for holy daies, as in the statute *anno quinto et sexto Edwardi VI*, and in the newe kalendar authorised by the Queenes Majestie." (Oxford, 1821. vol. iii. p. 88.)

And, with respect to the same Archbishop, may be noticed the remark in CARWITHEN'S *History of the Church of England*, that "his proficiency in antiquarian learning had been singularly useful in reforming the calendar, and in arranging suitable lessons for the Sundays and Holy-days." (Vol. ii. p. 63.)

Again, in the year 1569, the 12th of Q. Elizabeth, Archbishop Parker issued *Articles to be inquired of within the diocese of Canterbury*, at his ordinary visitation: of which the eleventh was, "Whether the laye people be diligent in com-

minge to the churche on the holydayes, and with all humblenesse, reverently, and devoutly, do give themselves to the hearinge of commune prayer in the time thereof, and otherwise occupy themselves in private prayers, reading of scriptures, or other virtuous exercise. If any be negligent or wilfull, whether the forfeiture be levied on their goods to the use of the poor, according to the laws of this realm in that behalfe provided."

v. The two Books of Homilies were composed and published in the reigns of King Edward VI. and Queen Elizabeth respectively; and a character is given of them in our thirty-fifth Article of Religion, followed by this declaration of their use: "therefore we judge them to be read in churches by the ministers, diligently and distinctly, that they may be understood of the people." At what times this reading was to be observed, is appointed by "The Preface, as it was published in the year 1562," the 4th of Elizabeth. "All which Homilies her Majesty commandeth and straitly chargeth all Parsons, Vicars, and Curates, and all others having spiritual cure, every Sunday and Holyday in the year, at the ministering of the holy Communion, or, if there be no Communion ministered that day, yet after the Gospel and Creed, in such order and place as is appointed in the Book of Common Prayer, to read and declare to their

parishioners plainly and distinctly one of the said Homilies, in such order as they stand in the book, except there be a Sermon, according as it is enjoined in the book of her Highness' Injunctions; and then for that cause only, and for none other, the reading of the said Homily to be deferred, unto the next Sunday or Holy-day following. And when the foresaid Book of Homilies is read over, her Majesty's pleasure is, that the same be repeated and read again, in such like sort as was before prescribed." Thus the giving of religious instruction to the people, by means of a sermon or a homily, was expressly commanded to be observed continually, not only "on every Sunday," but also "on every Holy day in the year:" an evident proof that it was not the mind of our Reformers, for the Church's Holy-days to fall into neglect and disuse, in common with those which had been rejected from the Reformed Calendar.

vi. In the year 1571, the 13th of Queen Elizabeth, *Injunctions* were given by Archbishop Grindal, "in his Metropolitical Visitation of the Province of York, as well to the Clergy as to the Laytye of the same Province."

In the Injunctions *for the Clergy*, the following occur, concerning the Holy-days of the Church.

" 2. Upon every Sunday and Holiday, ye shall in your church or chapel at convenient hours rev-

rently and distinctly say or sing the Common Prayer, appointed by the laws of this realm, both in the forenoon and afternoon. . . . . ”

“ 5. Item, Ye shall every Sunday and holy day openly in your church or chapel call for, hear, and instruct the children and servants, both menkind and womenkind, that be of convenient age within your parish, . . . . and diligently examine and teach them the Catechism set forth in the Book of Common Prayer. . . . . ”

“ 12. Item, Ye shall every Sunday and holy day, when there is no sermon in your church or chapel, distinctly and plainly read in the pulpit some one of the Homilies set forth by the Queen's Majesty's authority, . . . . and every holy day, when there is no sermon, ye shall, immediately after the gospel, plainly and distinctly recite to your parishioners the Lord's Prayer, the Articles of the Faith, and the Ten Commandments. . . . . ”

And in the *Injunctions* for the Laity, it is ordered by the Archbishop, “ That all fathers, mothers, masters, and other governours of youth shall in every parish cause their children and servants, both menkind and womenkind, being above seven years of age and under twenty years, . . . . . diligently to come to the church every Sunday and every holiday, at the time appointed, and there diligently and obediently to hear, learn,

and be ordered by the minister, until such time as they have learned the catechism by heart; and shall give to the minister the names of all their children and servants, . . . . to the intent he may well call for them to be examined and instructed in the said catechism."

" 14. Item, that the lay-people of every parish, (as they be bound by the laws of this realm,) and especially householders, having no lawful excuse to be absent, shall faithfully and diligently endeavour themselves to resort with their children and servants to their parish church or chapel on the holy days, and chiefly upon the Sundays, both to morning and evening Prayer and other divine service. . . . . And that the Churchwardens and sworn men, above all others, shall be diligent in frequenting and resorting to their parish churches or chapels upon Sundays and holy days, to the intent they may note and mark all such persons, as upon such days shall absent themselves from the church, and upon such shall examine them upon the cause thereof."

vii. In 1575, among other *Articles*, " by Archbishop Grindal, and other the Bishops, and the whole Clergy of the Province of Canterbury, in the convocation or Synod holden at Westminster," it was agreed, Article 10, " That every bishop in his diocese shall with all expedition take order

that the catechism allowed be diligently taught to the youth in every parish church; and that the Homilies, when no sermons be had, be duly read in order, as they be prescribed, every Sunday and holy day."

viii. In 1576, the 18th of Queen Elizabeth, *Articles to be inquired of within the province of Canterbury*, were put forth by Archbishop Grindal, at his metropolitical visitation in the first year of his archiepiscopate over that province, whither he had been translated from York. Of these Articles the 8th inquires, "Whether any holy-days or fasting-days, heretofore abrogated, or not appointed to be used as holy-days, or fasting-days, by the new kalendar of the Book of Common Prayer, be either proclaimed and bidden by your parson, vicar, or curate, or be superstitiously observed by any of your parish, and what be their names that so do observe the same. . . . ." And then, concerning the appointed holy-days, the 12th Article inquires, "Whether your parson, vicar, or curate do . . . . every holy day, when there is no sermon, immediately after the gospel, openly, plainly, and distinctly, recite to his parishioners the Lord's Prayer, the Articles of the Faith, and the Ten Commandments in English." . . . . And the 13th inquires, "Whether your parson, vicar, or curate, do every Sunday and holy day,

openly in the church, call for, hear, and instruct all the children, apprentices, and servants of both sexes, that be of convenient age within your parish, or at the least so many of them by course as the time will serve, and as he may well hear and instruct for half an hour at the least, before or at the evening prayer, in the Ten Commandments, the Articles of the Belief, and the Lord's Prayer, and diligently examine and teach them the Catechism, as it is now allowed and set forth; and whether, for that purpose, he doth take the names of them all, and by course call certain of them by name every Sunday and holy day, to come to the teaching of the same Catechism." And the 14th of these Articles of inquiry by Archbishop Grindal demands, "Whether all fathers and mothers, masters and dames, of your parish, cause their children, servants, and apprentices, both mankind and womankind, being above seven years of age and under twenty, which have not learned the Catechism, to come to the church on Sundays and holy days, at the times appointed, or at the least such of them and so many as your minister shall appoint, and there diligently and obediently to hear and to be ordered by the minister." . . . . .

And the 43rd of the same Articles inquires, "Whether the people of your parish, especially

householders, having no lawful excuse to be absent, do faithfully and diligently endeavour themselves, to resort with their children and servants to their parish church, or chapel, on the holy days, and chiefly upon the Sundays to morning and evening prayer, . . . . . and then and there abide orderly and soberly, during the time of common prayer, homilies, sermons, and other service of God there used, reverently and devoutly giving themselves to the hearing thereof, and occupying themselves at times convenient in private prayer." . . . . .

ix. During the vacancy of the See of Chichester in 1585, the 27th of Q. Elizabeth, an inquiry was made by the Metropolitan, Archbishop Whitgift, concerning the state of that diocese, in a series of Articles, whereof the topick of the 3rd was, "Whether upon Sabbath days, and holy days, doth your minister call for and instruct the youth of his parish in the Catechism, and principles of Christian religion" . . . . . and of the 4th, "Whether hath your minister used the form of thanksgiving after childbirth, for any woman unlawfully begotten with child, otherwise than upon a Sabbath day, or holy day, in time of publick prayer." . . . . .

And during the vacancy of the See of Sarum, in the year 1588, the 30th of the same reign, in

*Articles to be inquired of by the Churchwardens and sworn men*, in the Archbishop's ordinary visitation within that diocese, one question was, namely the 10th, “Whether all persons of convenient age doth not repair to the church upon Sundays and holy-days, and receive the communion thrice yearly?”

x. Strype, in his *Life and Acts of Archbishop Whitgift*, specifies this amongst the *Articles to be inquired of*, in 1589, “in the visitation of the dioceses of Canterbury and Rochester, and other peculiar jurisdictions, shortly intended to be visited.”

xi. And according to these Injunctions, in the Statutes which the Archbishop ordained for his Hospital of the Holy Trinity at Croydon, and of which an original and curious report is given in my Book on “Daily Prayer,” besides the order for daily worship in the Chapel of the Hospital, it was ordained, “that on the Saboth days, festival days, and Wednesdays and Fridays, all the brethren and sisters of the Hospital should resort to the parish Church of Croydon, there to pray devoutly with the congregation, and to hear the word of God.” A practical application this carefully made by the Archbishop of the Church's Orders, which he, in common with his predecessors, had inforced by his general inquiries and injunctions.

SECTION V. *continued.*

## Part 2.

*How were the Church's Orders for observing her Feasts esteemed of by her Governours. 1603—1649.*

This series of authorities comprises all the Archbishops of Canterbury in our Reformed Church, Cranmer, namely, Parker, Grindal, and Whitgift, from the accession of King Edward the Sixth in 1547, down to the end of the reign of Queen Elizabeth, which terminated in 1603, during the Primacy of Archbishop Whitgift; and it shews the disposition of our ecclesiastical Governours at that early period of the Reformation in support of the Festivals, which had been as wisely and piously reserved by the Church, as those which savoured of Romish superstition had been wisely and piously abrogated. The succeeding series, in the following reign of King James the First, gives evidence of the same disposition.

i. In 1605, the third year of the new King, Bancroft having now succeeded to the metropolitical throne of Canterbury, amongst the Articles of inquiry provided for the primary provincial visitation were the following.

“ 11. Are there any in your parish, that do or

have profaned (since his Majesty's last general pardon) the Lord's day, called Sunday, or other holy days, contrary to the orders of the Church of England prescribed in that behalf?

“ 12. Whether is the prescript form of divine service used by your minister upon Sundays and holidays according to the Book of Common Prayer? ” . . . . .

And in the 10th Article, it was inquired, “ Whether any persons have lurked and tippled in taverns or alehouses upon Sundays or other holy-days, or used his or their manual craft or trade upon the said days or any of them, and especially in the time of divine service? ”

It was inquired also in the 33rd Article, “ Whether doth your minister every Sunday and holy day before evening prayer, for half an hour and more, examine and instruct the youth and ignorant persons of his parish . . . . . in the Catechism . . . . . and whether do all fathers and mothers, masters and mistresses, cause their children, servants, and apprentices to come thither to be instructed and taught therein: and those that do not their duties herein, you shall present their names.”

And in the 34th Article: “ Whether hath your minister . . . . . solemnised marriage betwixt any parties, the banns not being three several

Sundays or holydays first published in time of divine service." . . . . .

And in the 35th, "Whether doth your minister every Sunday bid holidays and fasting days, as by the book of Common Prayer is appointed?"

ii. In 1612, being the 10th year of King James I., and the 2nd of Archbishop Abbot's primacy in the see of Canterbury, his *Articles of inquiry*, concerning the Cathedral Church of Bristol, specified the following topicks with reference to the Church's Holy-days: "ix. whether there be not a general neglect among the said canons," (or residentiaries,) "of coming to evening prayer Sundays, holidays, and other week days?" and "xii. Whether sermons be duly had in your cathedral church, upon the Sabbaths and holydays?"

iii. And in his first metropolitical visitation in 1616, the Archbishop thus inquired concerning the parish ministers, with respect to the Church's Holy-days.

"Whether doth your minister distinctly and reverently say divine service upon Sundays and holy-days, and other days appointed to be observed by the book of Common Prayer, as Wednesdays and Fridays, and the eves of every Sunday and Holiday, at fit and usual times?"

And in the 2nd Article: "Doth your minister

bid holidays and fasting-days, as by the book of Common Prayer is appointed?"

And in the 3rd Article: "Whether hath your minister married any . . . . without banns published three several Sundays or holidays in time of divine service, in the several churches or chapels of their several abode, according to the book of Common Prayer?" . . . .

And in the 10th Article: "Doth your minister every Sunday and holiday before evening prayer, for half an hour or more, examine and instruct the youth and ignorant persons of his parish . . . . in the Catechism set forth in the book of Common Prayer?"

iv. A provision, similar to that of Archbishop Whitgift at Croydon, was also instituted by Archbishop Abbot for the devotions of his "Hospital of the Blessed Trinity" at Guilford: for, in addition to the rule for daily prayers in the Chapel, it was ordained, that "on the Sabbath days, festival days, Wednesdays and Fridays, at morning and evening Prayers, and on Saturdays at evening Prayers, all the brethren and sisters of the Hospital, being at home and not sick, shall repair in orderly fashion to Trinity church, which is near unto them, and there devoutly pray with the rest of the congregation, and hear the Word of God preached and read."

v. In 1636, the 12th of King Charles I., and the 3rd of the Primacy of Archbishop Laud, Matthew Wren, Bishop of Norwich, gave *particular orders, directions, and remembrances in the diocese*, upon his primary visitation of that see. "These orders," as remarked by Dr. Cardwell, in his *Documentary Annals*, "may be considered as exhibiting the wishes and directions of the Archbishop, not only on account of the close friendship subsisting between him and Bishop Wren, to which they were solemnly pledged by their royal Master, but also on account of their perfect accordance in matters of faith and discipline, and the like and common charges which were afterwards brought against them in the days of their persecution."

Of these Orders the following have reference to the observance of the Church Holy-days.

"I. That the whole divine service be read, both the first and second service, on Sundays and holidays, and lecture days, if they have any." . . .

"VIII. That warning be given by the minister for holidays and fasting days in the next week following, immediately after the prayer for the whole state of Christ's Church." . . .

"XIII. That the parishioners be warned by the minister and churchwardens to bring their children to the church for baptism in due time:

. . . . . and that no baptism be administered, excepting in the case of extreme necessity, but on the Sunday or holiday."

XXIII. is an Order concerning preaching, founded on the preamble, "whereas sermons are required by the Church of England only upon Sundays and holidays in the forenoon, and at marriages, and are permitted at funerals."

And XXXVI. directs, "that there be the same manner of ringing and tolling of bells to church on holidays, as is used on Sundays." . . .

vi. In 1638, were put forth "Articles of Enquiry and Directions for the Diocese of Norwich, in the first Visitation of the reverend Father in God, Richard Mountaigu, Bishop of that diocese:" being the first year of his succeeding Bishop Wren in that see, whither he was translated from Chichester. They contain the following in relation to our present investigation.

"Titulus V.

"Of divine service, sacraments, and sacramentals.

"4. Do any of your parish, sixteen years old or upwards, absent themselves commonly from church? or do they use any gaming or exercise in church time? Do they go into taverns, inns, or

alehouses, to bowse or tipple upon Sundays and Holy-days, in time of Divine Service?"

“ Titulus VIII.

“ Touching Parishioners.

“ 10. Do all fathers, mothers, masters, and mistresses cause their children, servants, and apprentices to come to the publick catechising on Sundays and Holy-days, to be instructed and taught therein? And those that do not their duties herein, in not sending them to it, or not learning and answering, you shall present their names.”

“ Titulus X.

“ Concerning Schoolmasters, &c.

“ Doth the schoolmaster instruct his scholars in religion, the points of Catechism set forth in the Communion-book?

“ 6. Doth he orderly bring his scholars to Church, upon Sundays and Holydays, to Prayer and Sermons?”

vii. In 1640 a wish appears to have been entertained in Oxford for a more solemn celebration of the Feast of our Lord's Nativity, and it was made known by Dr. Frewen, President of St. Mary Magdalene College, and Vice-Chancellor, afterward Archbishop of York, to Archbishop Laud, Chan-

cellor of the University. The Archbishop concurred in the wish, referring at the same time the decision to the Governours of the University, in the following letter, dated Lambeth, the 4th of December of that year. "It is true, you write that most Colleges have upon Christmas-Day a sermon and a communion in their private chapels, and by that means cannot come to the publick sermon of the University at Christ Church. And whereas you write further, that some have wished, that in regard to this, the morning sermon of the University might be put off to the afternoon, (as it is upon Easter-day for the like occasion,) I for my part think the motion very good, it being a day of solemn observation. Yet I would have it proposed to the Heads; and then that which you shall do by publick consent shall very well satisfy me."

viii. From HEYLYN'S *Life of Archbishop Laud*, we learn, that, to the year 1634, the Lord Deputies of Ireland were wont to repair to Christ Church, the Cathedral of the city of Dublin, on Sundays and Holy-days, for God's publick worship. In other places it was different. For in the year 1636, the Holy-days of the Church in Ireland had fallen into neglect, so as to excite the attention of both the temporal and spiritual rulers of the country, and to give occasion for their interposition

towards the correction of the evil. The subject is thus mentioned in the *Strafford Letters*, by the Lord Deputy, Viscount Wentworth, afterwards Earl of Strafford, in a letter to the Archbishop of Canterbury, dated Dublin, this last of December, 1636. "After speech with my Lord Primate, concerning the due keeping of the holy-days, according to the rules ecclesiastical, we resolved to recommend it to the four archbishops, and they to their suffragans, which I have done very effectually: so as I am confident the former omission or neglect thereof will be recompensed by a heedful observance of them for the future." The Archbishop of Canterbury at the time was Laud; and Ussher the Lord Primate of Ireland. The other three Archbishops were Bulkeley of Dublin, Hamilton of Cashel, and Barlow of Tuam. And the suffragan Bishops comprised, amongst others, Martin, of Meath; Bramhall, of Derry; John Leslie, of Raphoe; Henry Leslie, of Down and Connor; Bedell, of Kilmore.

ix. Nearly coincident with this report of the Lord Deputy, was the publication at Dublin, in 1637, of "A Treatise of the Authority of the Church, the sum whereof was delivered in a Sermon, preached at Belfast, at the Visitation of the Diocese of Down and Connor, the tenth day of August, 1636. By Henry Leslie, Bishop of the

Diocese; together with an Answer to certain objections made against the Orders of our Church, &c." The immediate occasion of this Treatise was, as stated by the Bishop in the body of it, the opposition made to the Liturgy of the Church by dissentients: for example, "that our ceremonies are damnable, whereas we can prove them to be both lawful and decent; that our service book is a heap of errors, which we can justify to be the most absolute liturgy, that any church in the world hath; . . . . that all festival days, besides the Lord's day, and all set fasts, are Jewish, and contrary to our Christian liberty: which is the condemned heresy of Aerius. They have cried down the most wholesome orders of the Church, as Popish superstitions; namely, confirmation of children, absolution of penitents, private baptism of infants in case of necessity, the communion of the sick, and almost whatsoever hath any conformity with the ancient Church."

The Bishop is recorded as "a man of vigorous mind, and large acquirements; conversant with the history and writings of the ancient ecclesiastical fathers, and well acquainted with the constitution and qualities of the primitive Church Catholick, the features of which he saw reflected, and earnestly admired and loved them, in the national Churches of Britain;" and so he

depicted his own Church, as, even by the testimony of strangers, “of all churches this day, for doctrine most pure; for discipline most conform unto the primitive and apostolick Churches; for learning most eminent; for good works most fruitful; for martyrs most glorious.” Still there was apparent room for improvement in the ministration of her rites and ceremonies, and to this the minds of her Rulers were directed.

#### SECTION V., *continued.*   Part 3.

##### *How were the Orders for observing the Church's Feasts esteemed of by her Governours.*

1649—1700.

i. During the Usurpation the observance of the Holy-days, as of the other liturgical rites, of the Church, was prohibited by an Act of unlawful tyranny: on the Restoration an attempt was made to supersede them by lawful authority, in compliance with the objections of the presbyterians, who desired, “that the religious observation of Saints' days appointed to be kept as holy-days, and the vigils thereof, without any foundation (as they conceived) in Scripture, might be omitted; and that, if any were retained, they might be

called festivals, and not holy-days, nor made equal with the Lord's day, nor have any peculiar service appointed for them." But these objections were answered by the wisdom and piety of the Episcopalian Divines at the Savoy Conference in 1661: who contended, that "the observation of Saints' days is not as of divine, but ecclesiastical institution, and therefore it is not necessary that they should have any other ground in Scripture, than all other institutions of the same nature, so that they be agreeable to the Scripture in the general end, for the promotion of piety: and the observation of them was ancient, as appears by the rituals and liturgies, and by the joint consent of antiquity, and by the ancient translation of the Bible, as the Syriack and Ethiopick, where the lessons appointed for holy-days are noted and set down, the former of which was made near the Apostles' times. Besides," they observed, "our Saviour himself kept a feast of the Church's institution, namely, the feast of the dedication, St. John, xii. 22." And, they added, "The choice end of these days being not feasting, but the exercise of holy duties, they are better called holy-days than festivals: and, though they be all of like nature, it doth not follow that they are equal." This answer was returned by the collective judgment of twenty-one of our most venerated Churchmen: of whom

twelve were of the episcopal order, and of the remainder the majority afterwards attained to that order.

ii. In agreement with this answer of the Bishops and their Coadjutors at the Savoy Conference, the legal authorities, the Convocation, namely, and the Parliament proceeded; and the result was the Act of Uniformity, passed both in England and in Ireland, for re-establishing the Liturgy in general, and withal the Holy-days, of the Church. At the same period, individual governors of the Church came forward to injoin the observance of her Holy-days.

iii. It may seem indeed somewhat remarkable, that the earliest example which occurs of this kind was in the case of a Prelate of the Irish Church, a worthy Diocesan successor of him, whom we have just seen, as previously distinguished for his zealous maintenance of her discipline. For, almost immediately after the Restoration, "Rules and Advices to his Clergy of Down and Connor" were given in 1661 by Bishop Taylor, who, together with admonitions to Daily Prayer, and to frequent periodical communions, directs and advises his Clergy to press upon their people the observance of the Church's holy-days, whether festivals or fasts. "Let the people," he says, "be exhorted to keep fasting

days and the feasts of the Church, according to their respective capacities; so it be done without burden to them, and without becoming a snare; that is, that, upon the account of religion, and holy desires to please God, they spend some time in religion besides the Lord's day: . . . . ever remembering, that, as they give but little testimony of repentance and mortification, who never fast; so they give but small evidence of their joy in God and religion, who are unwilling solemnly to partake of the publick and religious joys of the Christian Church." And "Let every Minister exhort and press the people to a devout and periodical communion, at the least three times in the year, at the great festivals." . . . .

iv. It was lately noticed, that of the Irish hierarchy, with whom Lord Wentworth held communication, in order to a better obseruance of the Holy-days, one was Bramhall, at that time Bishop of Derry. On the Restoration in 1660, he became Primate of Ireland: in which character he attained the highest eminence; and, as Jeremy Taylor pronounces of him in his funeral sermon: "It will be hard to find his equal in all things: for in him were visible the great lines of Hooker's judiciousness, of Jewel's learning, of the acuteness of Bishop Andrewes." In particular it is related concerning him by the same high authority, that

“ He designed nothing that we knew of, but the redintegration of religion, the honour of God, and the King, the restoring of collapsed discipline, and the renovation of faith and the service of God in the churches.” And again, “ The practice of his religion was not so much in forms and exterior ministeries, although he was a great observer of all the publick rites and ministeries of the Church, as it was in doing good to others. . . . .” Upon the strength of which testimony of Bishop Taylor, I venture to rank Archbishop Bramhall here, as, in his hierachal character, a patron and promoter of the Church Holy-days, although they be not specified amongst those “ forms of God’s service,” those “ publick rites and ministeries of the Church,” of which he is commemorated as “ a great observer,” “ a zealous assertor of his religion against Popery on one side and fanaticism on the other.” The Archbishop’s principles, be it moreover noted, were in congenial unison with those of his illustrious patron, the great Statesman, who, as we have seen, had been studious to engage the Irish Prelates in an effort to give greater efficacy to the Church’s Orders for the observance of her Holy-days.

v. In England, too, though somewhat later, the attention of the Clergy was drawn by some of her <sup>most</sup> eminent prelates to the observance of these

solemnities. For in 1670, being the 22d of the reign of K. Charles the 2d, as dated from his father's death, Archbishop Sheldon addressed *a Circular letter to cathedrals, that the residentiaries should in their own persons perform divine service on Sundays and Holy-days at least.* The purport of the letter is to desire the bishops to call before them the dean, and canons or prebendaries, of their cathedral churches; and, he adds, “having imparted this my letter unto them, that your lordship will, as well in mine as in your own name, counsel and persuade, or otherwise require them, that they take care, as much as may be, that divine service and administering the holy communion be celebrated by one of themselves, at least every Sunday and holiday in the year.” . . . . . And the reason which he assigns for this notice is, that “our cathedrals are the standard and rule to all parochial churches, of the solemnity and decent manner of reading the liturgy, and administering the holy sacraments.”

vi. Nearly contemporaneous with Archbishop Sheldon's circular letter to the Suffragans and Clergy were the *Articles of Inquiry* within the Diocese of Chester, set forth by Bishop Pearson, 1674; at his primary episcopal Visitation.

## “ Tit. III.

## “ Concerning Parishioners.

“ 4. Do any of your parish profane the Lord’s day by neglecting publick holy duties? . . . . . Do they duly observe their holy-days, festivals and fasts appointed by authority?”

## “ Tit. V.

## “ Concerning Almshouses, Schools, &amp;c.

“ 2. Doth any man keep a publick or private school in your parish? . . . . . Is there any woman, that taketh upon her to instruct and educate young maidens? Doth she resort duly, and bring with her to divine service, upon the Lord’s day, and holy-days, all such young maidens as are committed to her care?”

vii. Similar to these, and of about the same date, are the questions put by Bishop Fell to the Clergy of Oxford, at his first Visitation.

## “ Tit. III. Sect. 3.

“ Do’s your Parson, Vicar, or Curate, constantly, reverently, and regularly officiate on the Lord’s daies, Holidaies, and the eves of them; as also read the Litany upon all Wenesdaies, and Fridaies, weekly, &c.”

viii. Among “ Some heads of things, to be more

fully insisted upon by the Bishops in their Addresses to the Clergy and People of their respective Dioceses," as delivered by Sancroft, Archbishop of Canterbury, in 1688, and recited in his *Life* by Dr. D'Oyly, is the following: "V. That they (the Clergy) perform the daily office publickly . . . . especially on such days and at such times as the Rubrick and Canons appoint; on holy days, and their eves; on Ember and Rogation days; on Wednesdays and Fridays in each week; especially in Advent and Lent."

ix. Archbishop Sancroft, who was thus punctual in maintaining the Church's Orders, was the leader of that noble Band of Martyrs in Spirit, the Seven Bishops, who at any risk resisted the arbitrary pretensions of the second James. Another of that venerable brotherhood was John Lake, who was successively Bishop of Sodor and Man, of Bristol, and of Chichester, in 1682, 4, and 5, and was remarkable for the strict attention which he was known to pay, to the rubricks and canons of the Church; strict in his own practice, and strict in his care for others to observe them. I do not find specifick mention of his observance of the Church's Holy-days. But his foregoing character, supported by the facts that he was in a remarkable manner patronised by Archbishop Sheldon, and that he lived in habits of familiar

permanent friendship with Archbishop Sancroft, are sufficient to rank him amongst the supporters of these Orders of the Church, for the observance of which he was no doubt careful in his parochial office, as Rector of St. Botolph's, Bishopsgate, as well as in his episcopal capacity, as one of the Church's Governours.

x. Bishop Sprat, in his Discourse to his Clergy of Rochester in 1695, speaking of their "publick ministrations," specifies the "well performing of the daily Morning and Evening Prayers throughout the year, both of ordinary days and Sundays, and extraordinary fasts and festivals."

xi. In the *Memoirs of the Life and Times* of Archbishop Tenison, it is related, that "as soon as he was settled in his great charge, he wisely suggested to the King (William III.) the great necessity of preserving and restoring the discipline of the Church; and prevailed with his Majesty to issue out these *Injunctions*, drawn up by himself, and given by the King's Majesty to the Archbishops of this Realm to be communicated by them to the Bishops and the rest of the Clergy." The 11th of these Injunctions was, "That the Bishops do use their utmost endeavours to oblige their clergy to have publick Prayers in the Church, not only on Holy-days, but as often as may be, and to celebrate the Holy Sacrament frequently." The date

of the Injunctions was the 7th year of his Majesty's reign, or 1696. The phrase, "not only on Holydays," deserves particular notice: for it seems to convey a very earnest and predominant desire on the part of the Archbishop, thus authorised to speak with the royal authority, in favour of the Holy-days, that, whatever might become of the publick Prayers on other days, these at least should be observed.

x. *A Discourse, concerning the Inventions of men in the worship of God*, was published in 1694, by William King, then Bishop of Derry, and afterwards Archbishop of Dublin, in which metropolitan see he presided from 1702 till his decease in 1729. It is a valuable exhibition of scriptural forms of worship, as paralleled by the provisions of the National Churches of England and Ireland, and as in contrast with the imaginations of presbyterian dissent. And to the Reader, who may be desirous of satisfactory information upon these topicks, the Discourse may be profitably recommended. But our present business with it is to notice the use, to which the Archbishop points out the proper application of the festivals: whether as supplying subjects for systematick admonition from the pulpit, or in the course of catechetical instruction and examination. "To inculcate the great mysteries of our faith the bet-

ter, our Church has appointed certain solemn times, wherein once in the year they are obliged to explain and inculcate every great mystery of our faith, and most material passages of the gospel. These are the conception, birth, passion, resurrection, and ascension of our Saviour. Lastly, there is provided a form of sound words in a short and plain catechism, in which are contained the first principles of the oracles of God: this is adapted, as it ought to be, to the capacity of children, and is indeed sincere milk, without school notions or hard words. And all the six principles which the Apostle mentions, Heb. vi. 1, 2, are briefly explained in it, and yet largely enough to make those that attend to it wise unto salvation. The teaching and explaining of these fundamentals is a part of our publick instruction, and enjoined as a constant duty on ministers and people in our solemn worship. The minister in each parish being required diligently, upon Sundays and Holy-days, openly in the Church to instruct and examine so many children of his parish, sent unto him, as he shall think convenient, in some part of the catechism; and the people are obliged to come at the time appointed, and obediently to learn."

This Discourse was written and published in the Author's official Diocesan capacity, and in discharge of the immediate duties of his pastoral care;

for, as he says in his Introduction, “It has pleased God, in his Providence, to make me an overseer over some part of his flock in this kingdom; and I look upon it to be my duty to use my endeavours to instruct those, that are committed to my charge, in the worship of God, according to the rules he prescribed; and to warn such, as I conceive to swerve from them, of their mistakes, that they may correct their judgments, if, from what I offer, they shall see reason for it.” Thus regarding the Discourse as a species of episcopal admonitions, I have ranged it in the same class with other authoritative documents from the Governours of the Church.

#### SECTION V.—*concluded.*

##### Part 4.

###### *The Church's Feasts, how esteemed of by her Governours.*

1700—1800.

i. Here now we are presented with a series, a long and almost uninterrupted series, of official instruments from the Governours of the Church, commencing with Archbishop Cranmer in the reign of King Edward the 6th, and, after an interruption from the lawlessness of the Great

Rebellion, terminating with Archbishop Tenison in England, and with Archbishop King in Ireland, in the reign of King William the Third: not one of which throws any discredit on the Orders of the Church, but every one of which gives support to those Orders, concerning the FEASTS appointed in her Table “to be observed throughout the year.”

ii. The last cited Treatise, put forth by its author, first as Bishop of Derry in the 17th Century, and, afterwards, in the 18th, as Archbishop of Dublin, is a link of connection between the preceding and the succeeding division of this Section of our inquiry. A similar link is supplied by the great Divine, who is now to be noticed: who, as a theologian in general would take place in the 17th century, but in his episcopal office does not come under notice until the 18th. I speak of Dr. George Bull, who was not consecrated Bishop of St. Davids, till he was about 70 years of age, in 1705. His practices as to the festivals of the Church, in his foregoing parochial ministrations, were then paralleled and confirmed by his Injunctions to his Clergy, with reference to the same topick, in an Episcopal Charge, which was adapted to the rules of the Church. “As to the administration of the holy sacraments,” says Nelson, in his *Life*, “he enjoined them to perform baptism

in publick, and chiefly on Sundays and Holy-days, when the assemblies of Christians are fullest; and, in order to reform the abuses of that kind, he resolved to exert his episcopal power." It is added, that "he exhorted to great reverence and solemnity in officiating at the altar, and to the observation of every punctilio, according to the Rubricks compiled for that purpose." . . . .

iii. Our episcopal charges upon the Holy-days are henceforth less frequent. But there are three in particular to which I invite attention: one of Archbishop Secker, delivered by him to his Clergy in the diocese of Oxford in 1741, in the reign of King George the Second; and another, a Charge by Bishop Butler, in the same reign, and in the year 1751, addressed to his Clergy of the Diocese of Durham; and the third by Bishop Horne to his Clergy of Norwich, in 1790.

iv. Not that I suppose or would admit that, during the intervening half century, the Bishops were indifferent to the observance of the Church's Festivals, or failed to inculcate it by their episcopal admonitions and injunctions. Such, for instance, if not distinctly expressed, were necessarily implied, in the charge of Archbishop Sharp, who "was accustomed to lay his solemn injunctions upon his clergy for punctually observing rules and orders according to the rubricks and

canons of the Church ;" who was "careful in providing particularly that the daily service, in his cathedral of York, might be better attended by prebendaries, beneficed and residing in York city, where he always took care there should be some ;" and who was in the habit "of resorting himself three times a week, namely, on the Litany days, to the cathedral, though he lived two miles out of the city :" and the same is implied, if not expressed, in Bishop Hough's Charge to his Clergy of Worcester, in 1719, "to obey religiously the Church's canons and rubricks, and to perform punctually what she enjoins, and in such manner as she prescribes." Moreover, knowing, as we do know, and as there will be presently occasion for noticing, the sentiments entertained concerning the observance of the festivals by the Bishops Patrick, Beveridge, and Wilson, it is hardly credible that they should not have employed means for inculcating those sentiments, and the practice naturally resulting therefrom, upon their clergy.

v. Not, however, to dwell upon such cases as these, or on such general admonitions as those of Bishop Gibson to his Clergy of London, that they "endeavour to convince and reform those who are found negligent in the great duty of resorting to the publick service of the Church ;" the specifick

notice by Archbishop Secker and Bishop Butler of the Church's Holy-days calls on this occasion more emphatically for our attention, as examples of the esteem in which the Prelates of the Church held her orders for the continual observance of her "Feasts," and of the fidelity with which they impressed such observance on their Clergy in the course of their episcopal visitations and "godly admonitions."

vi. Previously to these, however, as coming at a somewhat earlier date, I would submit to the reader's consideration the opinion of another dignitary, one especially celebrated for the precision of his judgment on our ecclesiastical laws, as that opinion may be collected from *the Course of Visitation Charges*, on the *Rubrick* and *Canons* of the Church of England, as far as they relate to *the Parochial Clergy*, and delivered by Thomas Sharp, D.D., Archdeacon of Northumberland, between the years 1731 and 1753.

In the progress of these Charges, reference is sometimes made to the directions given concerning the Holy-days of the Church. Thus, specifying some cases of uncertain direction, "You know, for instance," says the Archdeacon to his Clergy, "to what uncertainties we are left in the use of the Table for Proper Lessons, and in the appointment of Epistles and Gospels, when Sun-

days and Holy-days thus coincide." Thus, again, he says, "It is uncertain, as the directions now stand, whether the Collect for a Holy-day that hath a vigil, (supposing the Lord's Day to intervene between the vigil and the festival,) shall be read *on the eve* on which the vigil is ordered to be observed, or *in the evening immediately before* the festival, according to another Rubrick." Thus, again, speaking of Rubricks, "which require to be understood with a limitation," he specifies "the first Rubrick in the Form of Matrimony, by which the Minister is enjoined not to *celebrate the matrimony unless the banns have been published three several times on Sundays or Holy-days.*" Thus, again, speaking of Rubricks which will at least fairly admit of limitations or exceptions, he gives an instance in one, "which says that the Curate of every parish shall diligently upon Sundays and Holy-days, after the second lesson at evening Prayer, openly catechize the children." And thus, again, speaking of liberties, too often taken by some under the notion of a discretionary power, he specifies "the adding to the publick service more than is commanded, in multiplying Collects, for instance, in the coincidence of festivals." In all these cases, the Archdeacon gives his opinion concerning the best mode of solving suggested difficulty; but, meanwhile, he

always takes for granted the observance of the Holy-day, as appointed by the Church, and the celebration of divine service thereupon accordingly; and seems never to contemplate the non-observance of the Holy-day, and the pretermision of the service, as a question for debate or inquiry.

Upon such a question the answer should seem to be comprised in his observations upon "such Rubricks as are plain and express, and neither admit of doubt or limitation, nor are subjected any way, either to the discretion of the Minister or the Ordinary; but are of indispensable obligation, and require to be observed, as they are to be understood, that is, according to the letter." Thus, for instance, not only is the Church's Order for the observance of her Holy-days perspicuous and definite, and her provisions for their observance, in the use of the Proper Lessons, and of the Collects, Epistles, and Gospels, laid down with authority; but, as a further security for their being known to her people, and as a perpetual incentive and admonition to the observance of them, there is a preliminary to the observance of each in a Rubrick after the Nicene Creed, which directs that "the Curate shall then declare unto the people what Holy-days are in the week following to be observed." Let the Reader consider

the plain and unambiguous direction of this Rubrick; let him ponder it in its connection with the Church's Order for the observance of her Holy-days; let him examine then the judgment which is about to be quoted from Archdeacon Sharp, and see how the Rubrick falls within the scope of that judgment; and then let him decide what must have been the Archdeacon's estimate of the Church's Order concerning her Holy-days.

“I must observe to you in general,” he says, speaking of Rubricks, where the command is positive and express, “that no custom, however confirmed, can take place against them; that we cannot transfer our breaches of them into the list of approved practices, nor justify our neglects of them by pleading the connivance, or, if you will, the approbation, of our superiors. It is true the Ordinary may forbear to blame, and he may neglect to reform, any customary deviations from, or any open defiance of, express and positive Rubricks. But, as he hath no power to alter them, or to dispense with alterations made in them, so he cannot excuse or discharge us from our obligations to conform ourselves to them. . . . These rules, which are clear and plain, must be the Ordinary's directions as well as ours. And therefore it is never to be presumed that our non-compliance with plain and positive rules, however

supported by example and custom, can receive any warrant from his permission or approbation. For we are antecedently bound to observe them by our own solemn *declarations* and *subscriptions* of *conformity*; which, if they will not bind to those things which are sufficiently clear, obvious, and practicable, I know not what use they are of, or with what intention we made them."

Leaving, then, the sentiments of Archdeacon Sharp as thus gathered, concerning the obligation of observing the Church's Holy-days, from general principles, we proceed to state Archbishop Secker's avowed and unambiguous decision concerning such obligation.

vii. Archbishop Secker then, in the second Charge, which, as Bishop of Oxford, he addressed to the Clergy of that Diocese in 1741, thus admonished them concerning the Church Holy-days:—"Besides your duty and your parishioners' on the Lord's Day, it is appointed that all ministers of parishes read prayers on holy-days, . . . . and undoubtedly your endeavours to procure a congregation at such times ought not to be wanting. Were I to repeat to you the strong expressions which my great predecessor Bishop Fell used, in requiring this part of ecclesiastical duty, they would surprise you."

I interrupt the Charge for the purpose of ap-

prizing the reader that I have ineffectually endeavoured to learn "the strong expressions" which were the subject of this allusion. By the kindness of Bodley's Librarian, the Rev. Dr. Bandinell, I have been enabled to cite, in a former page, Bishop Fell's "Articles of Visitation Inquiry," relative to the service of the Holy-days; and it should seem that the expressions in question had reference to those Articles, and perhaps to the answers which they elicited. It does not appear, however, that there is to be found, in any of his published works, any record of a Charge to that effect; at least none such can be discovered, either in the Bodleian Library, or in the Library of Christ Church, Oxford, or Trinity College, Dublin; nor can it be learned that any other Articles than those at the primary visitation, or any Charge to his Clergy, was published by Bishop Fell. It may be, however, that not the delivery only, but the purport, of such a Charge was well known and much talked of at the time, and was thus brought traditionally to the notice of Bishop Secker, whose acknowledged caution, accuracy, and fidelity are a sufficient warrant for the assertion of the "strong expressions of his great predecessor," although the satisfaction of knowing the particulars of them be denied us.

And so we return to the course of Archbishop

Secker's observations, who thus proceeds:—"But I content myself with saying, that, from the very first ages of the Church, . . . . all holy-days appointed by the Church were carefully observed by the clergy, and the number of them now is not burthensome: that where you can get a competent number to attend at these times, you will act a very pious and useful as well as regular part: that your own houses will sometimes furnish a small congregation; and what success you may have with others, nothing but trials, repeated from time to time, can inform you. But they, whose parishioners are the fewest and the busiest of all, I hope do not fail of bringing them to church at the least on Good Friday and Christmas Day, besides Sundays. For though in some of your answers to my inquiries these are not mentioned as Prayer Days, yet I presume that this arose from your taking it for granted I should understand they were. But, if in any place they be not, I earnestly intreat they may; for at such times there can be no difficulty of getting a congregation. I hope likewise that you are not wanting in due regard to those which are usually called *State* Holydays. . . . . You must have understood, Brethren, in all you have heard, that I am not exhorting you to promote in your parishes a mere form of godliness without the

power. Outward observances, by whatever authority appointed, are only valuable in proportion as they proceed from a good heart, and become means of edification and grace. They are always to be reverently regarded, but never rested in; for persons may observe, without the least benefit, what they cannot omit without a great sin." Yes; the words are given correctly, "*What they cannot omit without a great sin.*"

viii. At the same time, a growing and too general neglect of the publick provisions of the Church, especially as to her daily services and the celebration of Holy-days, is thus lamented, and the evil consequences resulting from it set forth, by Bishop Butler in his *Charge to the Clergy of Durham*, in 1751.

"Nor does the want of religion, in the generality of the common people, appear owing to a speculative disbelief or denial of it, but chiefly to thoughtlessness, and the common temptations of life. Your chief business, therefore, is to endeavour to beget a practical sense of it in their hearts, as what they acknowledge their belief of, and profess they ought to conform themselves to. And that is to be done by keeping up, as well as we are able, the form and face of religion with decency and reverence, and in such a degree as bring the thoughts of religion often to their

minds; and then endeavouring to make this form more and more subservient to promote the reality and power of it. The form of religion may indeed be, where there is too little of the thing itself: but the thing itself cannot be preserved amongst mankind without the form. And this form, frequently occurring in some instance or other of it, will be a frequent admonition to bad men to repent, and to good men to grow better, and also be the means of their doing so.

“ That which men have accounted religion in the several countries of the world, generally speaking, has had a great and conspicuous part in all publick appearances, and the face of it been kept up with great reverence throughout all ranks, from the highest to the lowest: not only upon occasional solemnities, but also in the daily course of behaviour. In the heathen world, their superstition was the chief subject of statuary, sculpture, painting, and poetry. It mixed itself with business, civil forms, diversions, domestick entertainments, and every part of common life. The Mahometans are obliged to short devotions five times between morning and evening. In Roman Catholick countries people cannot pass a day without having religion recalled to their thoughts by some or other memorial of it; by some ceremony, or publick religious form, occur-

ring in their way: besides their frequent holidays, the short prayers they are daily called to, and the occasional devotions enjoined by confessors. By these means their superstition sinks deep into the minds of the people, and their religion also into the minds of such among them as are serious and well-disposed. Our reformers, considering that some of these observances were in themselves wrong and superstitious, and others of them made subservient to the purposes of superstition, abolished them; reduced the form of religion to great simplicity; and enjoined no more particular rules, nor left anything more of what was external in religion, than was, in a manner, necessary to preserve a sense of religion itself upon the minds of the people. But a great part of this is neglected by the generality amongst us; for instance, the service of the Church, not only upon common days, but also upon saints' days; and several other things might be mentioned. Thus they have no customary admonition, no publick call, to recollect the thoughts of God and religion from one Sunday to another.

“It was far otherwise under the law. ‘These words,’ says Moses to the children of Israel, ‘which I command thee, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest

in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.' And, as they were commanded this, so it is obvious how much the constitution of that law was adapted to effect it, and keep religion ever in view. And, without something of this nature, piety will grow languid even among the better sort of men; and the worst will go on quietly in an abandoned course, with fewer interruptions from within than they would have, were religious reflections forced oftener upon their minds, and consequently with less probability of their amendment. Indeed, in most ages of the Church, the care of reasonable men has been, as there has been for the most part occasion, to draw the people off from laying too great a weight upon external things, upon formal acts of piety. But the state of matters is now quite changed with us. These things are neglected to a degree, which is, and cannot but be, attended with a decay of all that is good. It is highly reasonable now to instruct the people in the importance of external religion."

He then goes on to insist upon "a proper regard to the structures which are consecrated to the service of God." And adds, "If these appendages to the divine service are to be regarded, doubtless the divine service itself is more to be

regarded: and the conscientious attendance upon it ought often to be inculcated upon the people, as a plain precept of the gospel, as the means of grace, and what has peculiar promises annexed to it. But external acts of piety and devotion, and the frequent returns of them, are moreover necessary, to keep up a sense of religion, which the affairs of the world will otherwise wear out of men's hearts. And the frequent returns, whether of publick devotions, or of anything else, to introduce religion into men's serious thoughts, will have an influence upon them, in proportion as they are susceptible of religion, and not given over to a reprobate mind. For this reason, besides others, the service of the Church ought to be celebrated as often as you can have a congregation to attend it."

ix. With these two venerable names of the latter part of the 18th century, I would fain connect that, equally venerable, of Bishop Horne, whose affectionate attachment to the Church's Festivals will be amply exemplified in the ensuing section, though I do not find it distinctly and expressly put forward in the form of episcopal admonition. I would here, however, crave permission to notice that excellent prelate's testimony in favour of Daily Prayer, contained in "a Charge intended to be delivered to the Clergy of Nor-

wich," at the Bishop's Primary Visitation, but intercepted by severe infirmity, and therefore circulated from the press: but which escaped my observation, whilst I was preparing my former treatise. "To assist us," says the bishop, "in the great duties of prayer and meditation, books of devotion have their use: but to us of the clergy the liturgy of our Church is the best companion, and the daily use of it in our churches or families is required by the Canons. It cannot be denied, that, from various reasons prevailing amongst us, we are much fallen off of late years, from the practice of weekly prayers in our churches. Wherever this has been neglected, we should exhort the people to the revival of it, if circumstances will possibly permit." No mention indeed is here made of the festivals: but an observance of them should seem to be involved in the practice of daily Prayer: and they may perhaps be judged to have fallen particularly within the Bishop's contemplation of "weekly prayers," forasmuch as "the Canons require," that "the Common Prayer shall be said or sung distinctly and reverently upon such days, as are appointed to be kept holy by the Book of Common Prayer." especially, seeing that he commends "our Mr. Nelson," as "affording great edification to those who would read for the purposes of piety (as

necessary to scholars as to the common people):" a commendation, which appears to carry with it, as of course, an approbation of the observance of those ordinances, which were the subjects of Nelson's work.

x. We thus appear to be in a condition for answering the question proposed at the beginning of this Section, "*How were the ORDERS FOR the observance of the CHURCH'S FEASTS esteemed of by the Church's GOVERNOURS from the period of the Reformation? Did they cast them off, and reject them? or did they cherish, and maintain, and inforce them?*"

I leave the solution to the reader: and now beg his attention on the investigation of a corresponding inquiry concerning the other ministers of the Church: proposing for the subject of

## SECTION VI. Part 1.

*How were the ORDERS for observing the Church's FEASTS throughout the year esteemed of by her Clergy in general?*

1547—1603.

In the investigation of this question witnesses will be adduced of the episcopal, as well as of the inferior, orders of the ministry. These former, however, will not be adduced in their episcopal

character, and speaking with episcopal authority, as hath been the case in the preceding section: but they will give testimony rather in their parochial or subordinate capacities: speaking as at a period of life before they attained the episcopate, or as from the clerical pulpit rather than the episcopal chair, or as general instructors communicating their opinions from the press, or as by the meek and unpretending lessons of a sequestered pastoral example.

Of this second "cloud of witnesses" the foremost to be cited is Hugh Latimer, Bishop of Worcester, the Martyr, familiarly known to us by his sermons, whereby, considering the time and place of the delivery of several, he has distinctly acquainted us with his sentiments concerning the observance of the Church's Festivals: as distinctly indeed, as if he had stated them in words. For Bishop Latimer seems to have duly conformed his practice to the Church's "Orders," by choosing her festivals, in common with that of "the Lord's Holy-day," for his publick preachings; and on such occasions commonly selecting his text from the service of the day. Thus in the first volume of his Sermons, as published by the Parker Society in 1844, are two preached in 1552, on St. Simon and St. Jude's day, and on All Saints day, respectively: and in the second

volume, published in 1845, is a series delivered in the same year, 1552, commencing on the First Sunday in Advent, and terminating on Sexagesima Sunday, the several Sundays, as they occur in course, being intermixed with other Holy-days, which, together with "Christmas Day" and "twelfth day," and the Circumcision, comprise the days of St. Andrew, St. Stephen, and St. John the Evangelist.

From one of these sermons, that namely on Saint Stephen's day, an extract may be given in exposition of the reverence or "worship," as he terms it, which, in Bishop Latimer's judgment, should be given to the Saints, and conveying an intimation of the proper application to be made of their festivals. "If you will worship St. Stephen, I will tell you how ye shall worship him. Consider his faith and heartiness which he had in God's cause, and pray unto God that thou mayest have such a strong faith too, that thou mayest be ready to forsake the world, and suffer for the word of God, like as he hath. And further pray unto God, that thou mayest have such a strong faith to pray unto God, as St. Stephen had. This is the right worshipping of St. Stephen, to follow his example, and not to call upon him. . . . We ought to commit ourselves, and all that we have, under the governance of

God, and not to be so foolish as to commit them unto saints. God grant us, that we may say with a good faith, from the bottom of our hearts, *Lord Jesu, receive our spirits.*" How clearly is here traced the proper mode of celebrating Saints' Days, as distinguished by the Church of England from that which had been the usage of the Church of Rome!

ii. But, to proceed. Such respect, as we gather from Bishop Latimer's Works to have been shewn by that venerated Martyr to the Church's Holy-days, we find, in the life of his brother Martyr, to have been shewn by him also, and after the same manner. For from Fox's *Acts and Monuments* we learn, that Bishop Ridley "so laboured and occupied himself in preaching and teaching the true and wholesome doctrine of Christ, that a good child never was more loved by his dear parents, than he was by his flock and diocese. Every Sunday and Holy-day he preached in some place or other, unless hindered by weighty business. To these sermons the people resorted swarming about him like bees." . . . .

iii. Tobie Matthew, Archbishop of York, was born in 1546, and died in 1628, the 82d year of his age: he is commemorated by Camden, as "a most excellent divine, in whom piety and learning, art with nature strove;" by Fuller, as "an excellent

preacher;" and by Bishop Fell, as "a man of infinite reading, insomuch that scarce any book, which either the fame of its author, or the worth of its subject, recommended, had escaped him." He was particularly renowned amongst his contemporaries for his frequent preaching: and this practice he persevered in till late in life, so as to give occasion for a challenge from Alexander Cooke, Vicar of Leeds, who, in his *Popish Brags abated*, addressed to the partizans of Rome, affirmed, "That Tobie Matthew, the Archbishop of York, though almost eighty years of age, preacheth more sermons in a year, than you can prove has been preached by all your popes, from Gregory the Great's days."

Before he was elevated to his Archbishoprick he was possessed of the deanery of Durham, which he held eleven years and a half, during which he delivered seven hundred and twenty-one sermons, in some years sixty, in others seventy or eighty; sometimes he preached twice a day: but it was his constant practice to preach every Sunday and Holy-day, and this practice he never omitted, unless hindered by sickness or some inevitable cause. The season of Christmas was one at which he usually preached: and that, not only on the Feast of our Lord's Nativity, but on the attendant Holy-days of St. Stephen, St. John, the Holy

Innocents, and others. The fast-days, appointed for weekly observance, on account of the pestilence then raging in England, are specially noticed as having given him additional work.

iv. Of the early successors of the Bishops Latimer and Ridley, in regard to the Church's Festivals, there has been occasion to speak in the foregoing section. But with all these the Holy-days were an affair, not of controversy and argumentation, but of precedent and authority. For this "godly discipline" of the primitive, and of our ancient national Church, had not then been obstructed by the newfangled and intrusive conceits of Geneva. Soon however the contentious and innovating spirit of puritanism was at work, and was met by the incomparable Hooker, in his *Ecclesiastical Polity*. As a sample of his judgment, no more suitable extract can be submitted to our thoughts, than the following summary which he has sketched of the series of the Church's Feasts.

"The rest of the days and times, which we celebrate, have relation all unto one Head. We begin therefore our ecclesiastical year with the glorious annunciation of his birth by angelical embassage. There being hereunto added his blessed nativity itself, the mystery of his legal circumcision, the testification of his true incarnation by the purification of her which brought him

into the world, his resurrection, his ascension into heaven, the admirable sending down of his Spirit upon his chosen, and (which consequently ensueth) the notice of that incomprehensible Trinity thereby given to the Church of God. Again, forasmuch as we know that Christ hath not only been manifested great in himself, but great in other his Saints also, the days of whose departure out of the world are to the Church of Christ as the birth and coronation days of kings or emperors, therefore especial choice being made of the very flower of all occasions in this kind, there are annual selected times to meditate of Christ glorified in them which had the honour to suffer for his sake, before they had age and ability to know him: glorified in them, which knowing him, as Stephen, had the sight of that before death whereunto so acceptable death did lead: glorified in those Sages of the East, that came from far to adore him, and were conducted by strange light: glorified in the second Elias of the world sent before him to prepare his way: glorified in every of those Apostles whom it pleased him to use as founders of his kingdom here: glorified in the angels as in Michael: glorified in all those happy souls that are already possessed of heaven. Over and besides which number not great, the rest be but four other days, heretofore annexed to the

feast of Easter and Pentecost by reason of general Baptism, usual at those two feasts, which also is the cause, why they had not as other days any proper name given them. Their first institution was therefore through necessity; and their present continuance is now for the greater honour of the principals, whereupon they still attend."

Hooker was born in 1553, and died in 1600, and falls therefore of course into our present subdivision. Those, who are next to be enumerated, Andrewes, Overall, Hall, and others, though they lived partly in the reign of Queen Elizabeth, did not reach their highest rank and their greatest renown till the reign of King James I., and are therefore reserved for the next portion of this section.

## SECTION VI.—*continued.*

### Part 2.

*How were the Feasts of the Church esteemed of by her Clergy in general.*

1603—1649.

i. Bishop Andrewes, in the 8th of his Nativity sermons, from St. John's gospel viii. 56, preached on Christmas day in 1613, vindicates the Church's appointment of that day for a festival, refutes the objection of certain dissenters, and retorts upon

the objectors the blame which they laid upon the Church. “*Your Father Abraham rejoiced to see my day; and he saw it and was glad.* Here is joy, joy at a sight, at the sight of a day, and that is Christ’s. It is Christ that calleth it here *his day*: and no day so properly his, as his *birth-day*. So the text comes full upon the day.” . . . . And then, after an interval, “We have Abraham for our example; we do but as he did. In his time Christ’s Day was a day of *joy*, and a day of joy is a *feast*, and so holden by him. . . . . Then, Abraham’s example was approved of by Christ; . . . . and not so approved as he leaves it a liberty: they that will may do the like. But that he reproves them that do it not. For he blames the Jews here, for not doing herein as Abraham. *Your father Abraham did it: you do it not.* Which is against them, that have a spleen at this *Feast*: that think they can joy in him well enough, and set *his Day* by: nay, and abrogate it quite: and, in so doing, they *joy* in him all the better. Nay, love him, love his feast; joy not in it, not in him, neither.

“You shall see, how they are mistaken. Therefore they do so, they tell us, lest, *observing days and times*, they should seem to *Judaize*. It falls out quite contrary. For who are they whom Christ here blameth? Are they not *Jews*? And

wherefore blameth he them? for not doing, as Abraham. And what did Abraham? *Rejoice on his Day.* So upon the point it will fall out, that, not to rejoice on his Day, that is indeed to *Judaize*, and they little better than these Jews, that follow them in it."

ii. With reference to the same festival of the Nativity, and generally to Advent, as the commencement of the Ecclesiastical year, the contemporary of Andrewes, and his fellow in dignity and orthodoxy, Bishop Overall, Bishop of Durham, says, "By the peculiar computation of the Church, this is the first Sunday in the year: for she neither follows the course of sun nor moon, to number her days and nights according to their revolution; but, Jesus Christ being to her as the only Sun and Light, whereby she is guided, she following his course alone, beginning and ending the year with him; when this Sun of righteousness therefore doth arise, that is, when his first coming and incarnation is propounded to us, then begins the year of the Church, and from thence are all her other days and times computed."

iii. A contemporary of Bishops Andrewes and Overall was Joseph Hall, who was born in 1574, and died Bishop of Norwich in 1656, being the 82d year of his age. Amongst his other works, his *Contemplations* are a lasting monument to

his genius, learning, and piety: and from one of these, that, namely, which is intituled *Christ among the Doctors*, we gather his sentiments concerning the value of festive anniversaries, as affecting whether parents, or children, or united families, or more comprehensive communities of believers. "The parents of Christ," saith this excellent writer, "went up yearly to Jerusalem, at the feast of the Passover. The law was only for the males. I do not find the blessed Virgin bound to this voyage: the weaker sex received indulgence from God: yet she, knowing the spiritual profit of that journey, takes pains voluntarily to measure that long way every year. . . . . It could not be, but that she, whom the Holy Ghost overshadowed, should be zealous in God's service. Those, that will go no further than they are dragged in their religious exercises, are no whit of kin to her, whom all generations shall call blessed.

"The child Jesus, in the minority of his age, went up with his parents to the holy solemnity. . . . . He, in the power of whose Godhead, and by the motion of whose Spirit, all others ascended thither, would not himself stay at home. In all his examples he meant our instruction. This pious act of his non-age intended to lead our first years into timely devotion. . . . . It is

every way good for a man to bear God's yoke, even from his infancy: it is the policy of the devil to discourage early holiness.

“This blessed family came ~~not to~~ look at the feast, and begone; but they duly stayed out all the appointed days of unleavened bread. They and the rest of Israel could not want household business at home. Those secular affairs could not either keep them from repairing to Jerusalem, or send them away immaturely. Worldly cares must give place to the sacred. Except we will depart unblessed, we must attend God's services till we may receive his dismissal.

“It was the fashion of those times and places, that they went up, and so returned, by troops, to those set meetings of their holy festivals. The whole parish of Nazareth went and came together. Good fellowship doth no way so well, as in the passage to heaven; much comfort is added by society to that journey, which is of itself pleasant. It is a happy word, ‘Come, let us go up to the house of the Lord.’ Mutual encouragement is none of the least benefits of our holy assemblies. . . . .

“The feast ended, what should they do, but return to Nazareth? God's services may not be so attended, as that we should neglect our particular callings. Himself calls us from his own

house to ours; and takes pleasure to see a painful client. They are fondly mistaken, that think God cares for no other trade but devotion. Piety and diligence must keep meet changes with each other: neither doth God less accept of our return to Nazareth, than of our going up to Jerusalem."

iv. Another of the very learned men of this learned age and school of Theology, was "John Boys, Doctor in Divinitie, and Deane of Canterbury," who, in 1638, published *An Exposition of the Dominical Epistles and Gospels, used in our English Liturgie, throughout the whole yeare.* Two or three passages may be cited, as marking his sense of the observance due to the Festivals of the Church.

First, of our blessed Lord's Festivals, as expressed in the opening of the Sermon on Ascension Day. "Albeit religion be not tied to time, yet can it not be planted or exercised without a due dividing and allotting out of time to it. Every Church therefore chuseth unto itself a certain time for publick prayers, and for the preaching of the Gospel, and for the celebration of the Sacraments. And forasmuch as it is kindly to consider every great blessing of God in the day wherein it was wrought: it is well ordered by the true churches, as well ancient as modern, to celebrate the memorial of Christ's nativity, cir-

cumcision, passion, resurrection, and ascension, and sending of the Holy Ghost on certain set holydays every year, 'lest, in the lapse of time, there creep upon us ungrateful oblivion,' lest, saith St. Augustine, 'haply the marvellous works of our gracious Lord should be forgotten in a while, which ought to be had in a perpetual remembrance.'

Again, he thus touches the value of our Saints' days, in the introduction of his exposition on St. Andrew's day. "The Gospel and Epistle chosen for this Festival intimate the true reason of our Church in celebrating the memories of the blessed Apostles and Evangelists unto God's honour; namely, because they were *fishers of men, ambassadors of peace, preachers of good tidings*, even the disposers of the *riches of God in Christ indifferently* to men of all sexes and sorts, in that *their sound went out* into all lands, and their *words into the ends of the world*; and so, by consequent, principal instruments of God in the work of our salvation and eternal happiness, which our Apostle sheweth here by this Sorites or gradation: *Whosoever calleth upon the name of the Lord shall be saved; Invocation is by faith; Faith is by hearing of the word; Hearing is by the preachers; And preachers are sent of God, &c.* *Ergo*, such as have learned Christ, in their mind believing undoubtedly, with

their mouth acknowledging him undauntedly, for their Jesus, ought to praise God in his Apostles, as being after Christ immediately the first, and under Christ absolutely the chief, Trumpeters of the Gospel, which is *the power of God unto salvation.*"

Again, in his Sermon on "Gunpowder Treason Day," Ps. cl., *O praise God in his holiness*, he thus distinguishes between the superstition of Popery, and the true religion of the Church of England. "The Papists," he says, "(solemnising holy-days of the Saints in their Churches with idolatrous worshipping of the creatures and their images, and out of their churches with Epicure-like belly-cheer, revelling, and idleness,) *turn again to the 'beggarly rudiments and fashions of the world.'* But the festivals of England (celebrated according to the doctrine and injunctions of our Church) are very far from these and all other kinds of superstition. For there is God truly worshipped in the publick congregation: I say, the true God is truly praised in the true Saints; on our holy-days the Sacraments are rightly ministered; the Scriptures are fruitfully read; the word is faithfully preached; all which are main means to withdraw men, not only from superstition and idolatry, but also from all sorts of error and impiety whatsoever."

v. In opposition to the opinion of the unlawfulness of the Church's appointment of other days, besides Sunday, to be kept holy, "the pious and profoundly learned Joseph Mede," who died in 1638, thus argued from the Jewish Feasts of *Unleavened Bread*, of *Weeks*, and of *Tabernacles*, in his 48th Discourse, for vindicating the Church's appointments.

"By these feasts it appears that the hallowing unto God of more days in the week than one is not against the meaning of the Fourth Commandment. Some there are who will have the words, *Six days thou shalt labour*, to be as much a commandment as *Keep holy the seventh*: and hence argue, that it is no more lawful for human authority to forbid working any of the six days, than to forbid the holy observation of the seventh; and then all our holy-days, besides Sundays, are unlawful. But by these three solemn feasts, which were each of them of a week's durance at the least, it is manifest, that *six days thou shalt labour* are no commandment, but express only an ordinary permission of working; for it could not be, but some days of these holy feasts must be of the *six*; and to think that God would gainsay his own commandment by a contrary ordinance is unimaginable. As therefore, when he commanded that men should give him *the tenth of their increase*, he

forbade not free-will offerings, nor that men might not give *half their goods* to sacred uses; so, when he commanded *one day of seven* to be universally and necessarily kept holy, this hindreth not but the Church may hallow *other days* to God even of *the six*.

“ But they will say, God indeed appointed some other days to be observed, besides one of seven; but the Church had no leave to do so. I answer, the contrary appears by the feast of *Purim*, which Mordecai caused to be ordained, and is nowhere reproved therefore, nor the Jews who observed it as long as their Church stood. The contrary also appears by the *feast of Dedication*, which Judas Maccabæus, when he had cleansed the Temple from the profanation of Antiochus, ordained yearly to be kept in the month Casleu (1 Macc. iv. 59), which was so far from reproof, that our Saviour himself, while he was upon earth, honoured it with his presence, as we read, John x. 22, ‘ And it was at Jerusalem the Feast of Dedication, and it was winter.’ Where the word *winter* is of purpose put, to specify this Feast of Judas Maccabæus, in the month of Casleu, on the 25th day thereof.

“ Secondly, we may observe from these Feasts, That the fittest time to hallow unto God is that which he hath, as it were, honoured and made remarkable by some special work and mercy of

his. For you heard, that the *Feast of Unleavened Bread* and the *Feast of Weeks* were ordained to be kept at those days and times of the year wherein those works of God, remembered in them, were performed. So God himself appointed of all the days of the week *the seventh to be kept holy*, because he finished then the Creation of the world. So in the gospel, of all the days in the week *the first was chosen*, because on it Christ *rose from the dead*. In like manner, when the Church would hallow unto God more days than one of seven; it being the times of his *Passion, Ascension, sending of the Holy Ghost*, as also the days of their births or deaths, whom God had made as pillars to support his Church, and in whose sufferings it was confirmed, and himself glorified."

vi. In his treatise on the *Doctrine of Conscience*, appended to *Euchologia*, or *Doctrine of Practical Praying*, published in 1656, John Prideaux also, late Bishop of Worcester, to which see he had been consecrated in 1641, thus set aside the argument of the Puritans against Holy-days, founded on their misapprehension of the fourth commandment: "The text," he says, "expressly giving in charge, *six days shalt thou labour and do all that thou hast to do*, what warrant may a pious conscience find for keeping any holydays any time

of the week, and sometimes with greater solemnity, than the Lord's day itself is celebrated?"

"These words," he answers, "are not to be taken as a command, but to be received in this sense: I have allotted thee a vocation, in whatsoever condition thou art, and allow none to be idle, but to walk as I have called him. To perform which duty, for thine own occasions six days are allotted thee: but the seventh I refer wholly for mine own service, and command all thy secular business to be laid aside, the more punctually to attend on it. Where we find, that, of the time left to our dispose, if we upon good grounds for extraordinary blessings appoint a day, or more, for prayer, praise, and thanksgiving, we have the example of the Old Testament, and the practice of our Saviour, who honoured with his presence and preaching the Feast of the Dedication, ordered by the Maccabees. And, for that we are taught and know, that *right dear in the sight of the Lord is the death of his saints*, as their lives have been honourable: and the righteous God hath so done, and doeth his marvellous works, that they ought to be had in remembrance: What heavenly advantages may be taken for setting forth God's praises in his Saints; and to stir up men to imitate such excellent guides, and to glorify the Giver of all in the best expres-

sion we may; those consciences little consider, that make no conscience on their own heads to call men from their vocations to their affected assemblies every day of the week, and yet murmur at the Church for celebrating the memory (I say not) of Saints and Martyrs, but of our Saviour's Nativity and Ascension, as though it carried with it superstition."

vii. Of the excellent George Herbert, who was born in 1593 and died in or about 1635, it was not only the practice to be careful in observing the Church's festivals, but to be diligent in informing and exhorting his parishioners on the Church's motives to the appointment of them, and on the benefits attending their celebration. This is set forth at length by his worthy biographer, Izaak Walton; and the statement is well worthy of the considerate perusal of those, who presumptuously cavil at, or thoughtlessly neglect, such provisions of the Church.

"He instructed them also what benefit they had by the Church's appointing the celebration of holidays, and the excellent use of them: namely, that they were set apart for particular commemorations of particular mercies received from Almighty God; and, as reverend Mr. Hooker says, to be the land-marks to distinguish times; for by them we are taught to take notice how

time passes by us, and that we ought not to let the years pass without a celebration of praise for those mercies, which those days give us occasion to remember. And therefore they were to note, that the year is appointed to begin the 25th day of March; a day, in which we commemorate the angel's appearing to the blessed Virgin, with the joyful tidings, that *she should conceive and bear a son, that should be the Redeemer of mankind.* And she did so forty weeks after this joyful salutation; namely, at our Christmas; a day, in which we commemorate his Birth with joy and praise: and, that eight days after this happy birth, we celebrate his Circumcision; namely, in that which we call New-year's day: and that, upon that day, which we call Twelfth-Day, we commemorate the manifestation of the unsearchable riches of Jesus to the Gentiles; and that that day we also celebrate the memory of his goodness, in sending a star to guide the three Wise Men from the East to Bethlehem, that they might there worship, and present him with their oblations of gold, and frankincense, and myrrh. And he (Mr. Herbert) instructed them, that Jesus was, forty days after his birth, presented by his blessed mother in the Temple; namely, on that day which we call *The Purification of the blessed Virgin, St. Mary.* And he instructed them, that by the Lent-fast

we imitate and commemorate our Saviour's humiliation in fasting forty days; and that we ought to endeavour to be like him in purity: and that on Good Friday we commemorate and condole his crucifixion: and at Easter commemorate his glorious resurrection. And he taught them, that, after Jesus had manifested himself to his disciples to be *that Christ*, that *was crucified, dead, and buried*; and by his appearing and conversing with his disciples for the space of forty days after his resurrection; he then, and not till then, ascended into heaven, in the sight of those disciples; namely, on that day, which we call the Ascension, or Holy Thursday. And that we then celebrate the performance of the promise, which he made to his disciples at or before his ascension; namely, that, though he left them, *yet he would send the Holy Ghost to be their Comforter*: and that he did so on that day, which the Church calls Whitsunday.

“ Thus the Church keeps an historical and circular commemoration of times, as they pass by us: of such times, as ought to incline us to occasional praises, for the particular blessings, which we do or might receive by those holy commemorations.”

viii. Of John Williams, Bishop of Lincoln in 1621, and afterwards, in 1641, Archbishop of York, in which see he died in 1650, it has not oc-

curred to me to notice any episcopal or archiepiscopal act with reference to the Church's Holy-days. But in his parochial character of Rector of Walgrave, in Northamptonshire, his stated observance, and his pastoral use, of those Holy-days, are recorded in Bishop Hacket's *Memorial*: it being his regular habit to "read the Liturgy of divine service Wednesdays and Fridays before such as would attend Prayer, and to expound the catechism to the simple ones in Lent, and upon all Holy-days."

ix. In 1642 Herbert Thorndike published his work *Of religious assemblies, and the publick service of God: a Discourse according to Apostolicall Rule and Practice*. The subject of the 8th Chapter is, in part, *Of times of Assemblies*: including, together with *Daily Morning and Evening Service*, the *lawfulness of human institution of Festivals, and shewing how publick service upon them, and upon weekly and yearly times of fasting, is for increase of Godliness*. On which latter topick he observes, that "the blessings of God, whereof these solemnities renew the remembrance, are of that esteem to the Church, that we are not able to express too much thankfulness, in taking that occasion of solemnising his service. And the greatest part of Christians are such as will receive much improvement in the *incipal mysteries of our faith*, by the sensible

instruction which the observation of such solemnities yieldeth. . . . . As it is a powerful mean to train the more ignorant sort in the understanding of such great mysteries, so is it a just occasion for all sorts to make that a particular time of serving God, upon which we solemnize those great works of his. For the purpose is, not to hinder the occasions of the world, by setting aside men's ordinary work, but to prefer the service of God before it. If the publick service of God be of better esteem than the business of this world, well may the Church own all the means by which she laboureth to procure the exercise of it. . . . . Therefore provided, as it is amongst us, that the wholesome effect of this ordinance vanish not in the excessive multitude of festivals; it will not serve the turn to say, that the Papists have made these solemnities the occasion of worshipping the Saints that own the days: to that we answer, that it is the use and improvement that the devil would choose to make of such scandals, to prevent the abuse of God's service, by rooting out the exercise of it."

x. In his *History of the Reformation*, 1674, Dr. Heylyn, who had been eminent for station and character, in the early part of the century, thus enumerates some particulars in "the face of the Church of England, as it was first settled and

established under Queen Elizabeth" in 1560, the reflection on which evidently produces sensible delight in the mind of the narrator: "The doctrine of the Church reduced into its purity, according to the articles agreed upon in convocation anno 1552: The Liturgy conformed to the primitive patterns, and all the rites and ceremonies therein prescribed, accommodated to the honour of God and increase of piety: The festivals preserved in their former dignity, observed with their distinct offices peculiar to them, and celebrated with a religious concourse of all sorts of people: The weekly fast, the holy time of Lent, the embering weeks, together with the fast of the Rogation, severely kept by a forbearance of all kinds of flesh, not now by virtue of the statute, as in the time of King Edward, but as appointed by the Church in her publick Calendar before the Book of Common Prayer." Then, after specifying other particulars, not bearing on our subject, he adds, "Nor is it much to be admired, that such a general conformity to those ancient usages was constantly observed in all cathedral and the most part of the parish churches, considering how well they were presided over by the court itself, in which the liturgy was officiated every day both morning and evening, not only in the publick chapel, but in the private closet. . . . ."

xi. Who was the Author of that once very well known and highly esteemed work, *The Whole Duty of Man*, has been much disputed, and will probably never be decided. But that it was the composition of an author, who lived in the age with which we are now conversant, is indisputable. In common opinion the claim appears to fluctuate between Dr. Henry Hammond, and her, who was at once his pupil and his protectress, the devout and benevolent Lady Packington. Another name however of high rank and religious distinction has been set forth in competition for that honour: the name of Accepted Frewen, Bishop of Lichfield and Coventry in 1643, before the Great Rebellion, and afterwards advanced to the Metropolitical throne of York, in which see he died in 1663. "He was the son," as is related in CARWITHEN'S *History of the Church*, (vol. iii. p. 18) "of a puritanical preacher, and educated in puritanical principles, but was afterwards distinguished for his loyalty. Nothing is extant of his writing, except a Latin oration on the death of Prince Henry: but he has had the honour of being the reputed author of the best practical work ever written, *The Whole Duty of Man*:" a position which is confirmed by a reference to BOSWELL'S *Life of Johnson*: and by the observation cited from Malone, "In a MS. in the Bodleian Library several

circumstances are stated, which strongly incline me to believe, that Dr. Accepted Frewen, Archbishop of York, was the author of this work. (MALONE, vol. ii. A.D. 1773, note, p. 245, ed. 8vo. 1826)." Upon this supposition, a station is to be here assigned to Archbishop Frewen, who indeed from his letter to Archbishop Laud is otherwise entitled to it, as an Advocate at this period for the Church's Festivals: a station, which otherwise belongs in this case to one of the other honoured names, to which the work in question has been attributed.

Having however been recently favoured by Dr. Bandinell, with a Copy of the papers, mentioned by Malone as being in the Bodleian Library, I regard the evidence to the authorship of Archbishop Frewen as imperfect and unsatisfactory: on the contrary it is at variance with the Archbishop's character as specified in those papers; with his intellectual qualifications also, for, whereas the Author of the *Whole Duty of Man* was acquainted with the Oriental languages, it is not believed that those languages were known to the Archbishop; and most of all with the fact of the Author of the Book being alive in 1667, whereas the Archbishop died in 1663, or the beginning of 1664. A more probable author of the work is to have been Dr. Sterne, who was Master

of Jesus College, Cambridge, in 1659, and was afterwards successor of Frewen in the Archbishoprick of York. Contemporary handwriting in an early Copy of the Work assigns the composition to Dr. Sterne: his well known acquaintance with the learned languages, Greek, Hebrew, and Syriack, (for he assisted Walton in his edition of the Polyglot), corresponds; and the date of his death answers to that of our unknown author; for Archbishop Sterne died the 28th of June, 1683, whereas Bishop Fell said in 1684, in the Preface to the Edition of his works, that the Author was then dead; speaking of him as one who was "wise and humble, temperate, chaste, patient, charitable, and devout; lived a whole age of great austerities, and maintained undisturbed serenity in the midst of them!"

Several other names have been put forward as candidates for the authorship, each with more or less of probability. But whoever may have been the author, the value of the work itself has always stood deservedly high, and confers credit on the sentiments which it delivers. On the question of the Church's Holy-days, the following extract may now be given.

"Besides this of the weekly Lord's day, there are other times, which the Church hath set apart for the remembrance of some special mercies of

God, such as the Birth and Resurrection of Christ, the Descent of the Holy Ghost, and the like. And these days we are to keep in that manner, which the Church hath ordered, to wit, in the solemn worship of God, and in particular thanksgiving for that special blessing, we then remember: And surely, whoever is truly thankful for those rich mercies, cannot think it too much to set apart some few days in a year for that purpose.

"But then we are to look that our feasts be truly spiritual, by employing the day thus holily, and not make it an occasion of intemperance and disorder; as too many do, who consider nothing in Christmas, and other good times, but the good cheer and jollity of them: for that is sorry despite instead of honour to Christ, who came to bring all purity and soberness into the world; and therefore must not have that coming of his remembered in any other manner.

"Other days there are also set apart in memory of the Apostles and other Saints, wherein we are to give hearty thanks to God for his graces in them: particularly that they were made instruments of revealing to us Christ Jesus, and the way of salvation, as you know the Apostles were by their preaching throughout the world. And then further we are to meditate on those examples of holy life they have given us, and stir up our-

selves to the imitation thereof. And whoever does uprightly set himself to make these uses of these several holydays, will have causes by the benefit he shall find from them, to thank, and not to blame, the Church for ordering them."

xii. Proceeding now to another celebrated divine whose name has been just mentioned, be it observed concerning one of his acknowledged works, that, in his *Practical Catechism*, Dr. Hammond takes notice of "the days of the Birth, Passion, and Ascension of Christ, and of the births and martyrdoms of the Apostles and Saints of Scripture:" and then gives his answer to an inquiry, "whether it be first lawful and then either commendable, or necessary, to retain such festivities in the Church, or indeed any, besides that of the Lord's day?" In order to this, and that he might do it the more fully, "I shall fasten," he says, "upon some one of them, (by analogy with which the rest will also be concluded,) and it shall be the first and principal, that of the Nativity of Christ." This accordingly he does; and, having fully answered the questions with respect to that Festival in particular, he concludes, "I have detained you long on this theme, on purpose to shew you the proper *basis*, on which this, and other the *Festivals* of the *Church* are fastened; and to vindicate them from the like exceptions

and envies which are raised against them; and by this one *example* to recommend to you that uniform *obedience*, which is due from you to the commands of the *Church*, wherein you were born: which, of all others in the Christian world, hath most adhered to the *universal Church* of the *first* and *purest ages*, which is known to have censured and turned out Aerius for this (among other *heresies*,) his *opposing* and condemning the *Festivals* of the *Church*."

Of Dr. Hammond's application of his principle of *uniform obedience* there can be no doubt: still it may be satisfactory if I add, on the authority of his biographer, Bishop Fell, that, in his country rectory of Penshurst, "the offices of prayer he had in his Church, not only upon the Sundays and Festivals and their eves, as also Wednesdays and Fridays, according to the appointment of the Rubrick, but every day in the week, and twice on Saturdays and holy-day eves; for his assistance wherein he kept a curate, and allowed him a comfortable salary."

xiii. Ralph Brownrigg, Bishop of Exeter, presided over that see from 1641, to 1659: and left behind him two volumes of Sermons, which were published in 1674, being characterised by the Editor, as "fraught with spiritual prudence, with Christian religious wisdom;" as "delivering the

Word in the purity of it, without those human inventions which might adulterate it." Of these sermons, a large proportion is devoted to the high Festivals, of Christmas Day, Easter Day, Ascension Day, Whitsunday: seven of the number having been preached on Christmas Day. One of these, on Gal. iv. 4, 5, commences with the following character of the Festival, as being a day which ought to be perpetually had in remembrance. "Which words," he saith, concerning the text, "set out unto us the great and precious work of our Redemption: a work undertaken and wrought by the Incarnation of our blessed Saviour. The remembrance of which the Church of God doth this day joyfully celebrate. An high Festival it is, and to be honoured by us: whether we respect Christ, and, in him, the mercy and benefit, which was, as on this day vouchsafed to us.

1. Look upon Christ, and the mystery of his Incarnation: so 'tis a birth-day feast, the feast of his nativity. And the Feast of the birth-day, especially of some extraordinary and eminent person, is kept and celebrated with all joyful solemnity. That is the mystery of the text: Christ made and born of a woman; so it is a day of joyfulness. 2. Look upon ourselves, and the mercy and benefit of this day, that redounded to us; and so it is a day of deliverance out of captivity.

This day Christ came to *redeem us that lay under the law*, cast and condemned men. And a day of enlargement out of captivity, that is, a Feast of Jubile. Such was this day. No captivity like that of ours; neither the Egyptian, when they were born slaves: nor that of Babylon, when carried away to be slaves: both of them fall short of this, the bondage of our birth, and the slavery of our life, none like to it, and so no redemption to be compared to it. '*Tis a day much to be remembered in our generations.*'

xiv. In the progress of the Reformation, the Presbyterians had seen good to condemn the Church of England as Popish and superstitious, by reason of her observing the Christian Festivals in common with other inheritances from the primitive Church. Robert Sanderson, then Regius Professor of Divinity in Oxford, and afterwards Bishop of Lincoln on the King's Restoration, animadverted on the Presbyterians' charge, and showed its folly and mischief, in a Preface to his Sermons, Dec. 31, 1655. "Above all I beseech them to consider, whither that *ἀμετρία τῆς ἀνθολκῆς*, which many times *marreth* a good business, hath carried them; and how mightily (though *unwittingly*, and I verily believe most of them *unwillingly*) they promote the *interest of Rome*, whilst they do with very great *violence* (but not with

equal *prudence*) oppose against it; so verifying that of the Historian Poet (Lucan) spoken in another case,

— Omnia dat qui justa negat.

I mean, in casting out, not *ceremonies* only, but *Episcopacy* also, and *Liturgy*, and *Festivals* out of the Church, as *Popish* and *Antichristian*.

Hoc Ithacus velit.

If any of these things be otherwise guilty, and deserve such *a relegation* upon *any other account* (which yet is more than I know), *farewell they*. But to be sent away packing barely upon *this score*, that they are *Popish* and *Antichristian*: This bringeth in such a plentiful harvest of *Proselytes* to the Jesuit, that he doth not now, as formerly, *gaudere intus et in sinu* (laugh in his sleeve, as we say), but  $\gamma\mu\nu\eta\tau\eta\kappa\epsilon\phi\alpha\lambda\eta$ , openly and in the face of the sun *triumph* gloriously, and in every pamphlet *proclaim* his victories to the world."

xv. In Bishop Taylor's *Holy Living*, the following remarks occur, in common with others, upon *keeping the Lord's Day, and other Christian Festivals*:

"The Lord's day, being the remembrance of a great blessing, must be a day of joy, festivity, spiritual rejoicing, and thanksgiving; and therefore it is a proper work of the day, to let your

devotions spend themselves in singing or reading psalms ; in recounting the great works of God ; in remembering his mercies ; in worshipping his excellencies ; in celebrating his attributes ; and in all the arts and instruments of advancing God's glory, and the reputation of religion ; in which it were a great decency, that a memorial of the resurrection should be inserted, that the particular religion of the day be not swallowed up in the general

.....

" What the Church hath done in the article of the resurrection, she hath in some measure done, in the other articles of the nativity, of the ascension, and of the descent of the Holy Ghost at Pentecost ; and so great blessings deserve an anniversary solemnity. .... To which I add, that the commemoration of the articles of our Creed, in solemn days and offices, is a very excellent instrument to convey and imprint the sense and memory of it upon the spirits of the most ignorant persons . . . . .

" The memories of the saints are precious to God, and therefore they ought to be so also to us ; and such persons who serve God by holy living, industrious preaching, and religious dying, ought to have their names preserved in honour, and God be glorified in them, and their holy doctrines and lives published and imitated ; and we, by so doing,

give testimony to the article of the communion of saints. But in these cases, as every Church is to be sparing in the number of days, so also should she be temperate in her injunctions, not imposing them but upon voluntary and unbusied persons, without snare or burden. But the holy-day is best kept by giving God thanks for the excellent persons, apostles, or martyrs we then remember, and by imitating their lives. This all may do; and they that can also keep the solemnity must do that too, when it is publickly enjoined."

xvi. I conclude this sub-division with a curious narrative, from STRYPE's *Life of Lightfoot*, pre-fixed to his works, page 3. "In the year 1643, the ministers of the city of London met together to consult whether they should preach on the Christmas day following, as they had been wont to do, or take no notice at all of the day. One of them, whom," says Strype, "I shall not name, of great authority amongst them, was against their preaching, and was very near prevailing with the rest of his brethren to forbear. Our author, Dr. John Lightfoot, was at that meeting, (being at that time minister at St. Bartholomew's aforesaid,) who was so far from consenting to the advice of that person who gave it, that he took him aside, and argued the point with him; and did not only maintain the *lawfulness* of the thing

in question, but the *expediency* of it also; and showed that the omitting of it would be of dangerous consequences, and would reflect very much upon those men who made profession of no other design but reforming what was culpable and faulty. In a word, he so far prevailed with the company, that, when it was put to the question, it was carried in the affirmative, and there were not above four or five of the whole who dissented."

xvii. And in agreement with this was, about the same period, the conduct of the Dublin clergy, who in a body withstood the innovations, which the Parliamentary commissioners endeavoured to substitute for the Church's lawful worship; contending, among other things, that they had "solemnly promised before God at their ordination, that they would 'so minister the doctrine, and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this realm hath received the same;'" that "the Book of Common Prayer had been in use in this Church from the beginning of the Reformation;" and that, "the Book of Common Prayer being one main part of the Reformation in the Churches of England and Ireland, to lay it aside, and receive any other form, would be to depart from the communion of the Church of England and Ireland."

SECTION VI.—*continued.*

Part 3.

*The Church's FEASTS, how esteemed of by her Clergy in general.*

1649—1700.

The foregoing names and extracts will have brought under our notice some of the most distinguished of the Church's sons, who stood forward in defence of her orders for divine worship, previously to the overthrow of the Church in the 17th century. Those which follow will direct us to men of the like character most prominent towards the close of this century.

i. A Volume upon Primitive Devotion, in the *Feasts* and *Fasts* of the Church of England, was published in 1652, and six other editions in several succeeding years, the seventh being in 1682, by Edward Sparke, D.D., Chaplain in Ordinary to his Majesty. Ten Poems prefixed, whereof six are in English verse, and four in Latin Hexameters or Pentameters, show the opinion entertained by the writers of "the pious, worthy, and very ingenious Author, and his erudite Work." In his introductory Chapter, upon *Christian solemnities in*

*general*: “understanding such solemnities, as St. Austin speaks of; which, either by the Apostles themselves, as those concerning Christ; or by general Councils instituted, as those concerning the Apostles; are observed throughout the Christian world; and all these in their proper seasons,” . . . . he thus writes. “And as on these good grounds, so for good ends we celebrate them: not only as a memorial of the dead, saith Eusebius, but for an holy imitation of the living. The blessed Saints are not to be honoured with any worship either of invocation or adoration, but only with love, and the charity of imitation. . . . . Wherefore the Church of Christ, that most absolute and perfect school of virtue, hath, by the special direction of God’s Spirit, hitherto inured men from their infancy, partly with days of Festival exercise for the training of their joy, and partly with times of a contrary sort, for the regulation of their grief; by both these consecrating the whole life to God. . . . . And here it must ever be remembered, that the intent of the Church, in these her holy solemnities, is not only to inform us in the mysteries which are commemorated; but also, and that chiefly, to conform us thereby unto Christ our Head, and his glorious members, which is the sum and substance of all our celebrations. . . . . A Christian practice, I know not whether of more

piety or antiquity . . . . so that all the golden fountains of the Fathers, (both of the East and West, the Greek and Latin Church,) flow with the same streams . . . . so that there is no fear of falling into St. Paul's reprehension either touching times or abstinence; no kin to heathenish observations or Judaical reservedness; but only out of a *religious obedience* to *Christian* discipline; more claiming interest in St. Paul's commendation, *all being done decently and in order*, and tending only to God's honour, the Saint's memory, and our edification."

ii. In his notes annexed to Dr. Nicholls's Edition of the Common Prayer Book, Bishop Cosins remarks concerning the Table of Feasts to be observed, "The Remembrance of the Birth, the Passion, the Resurrection, the Ascension, of Christ, the Coming of the Holy Ghost, the Conversion of the Gentiles, by sending the blessed Apostles, &c., as it is a powerful means to train the more ignorant sort in the understanding of such great Mysteries; so it is a most just occasion for all sorts, to make that a special time of serving God, upon which we renew and solemnize these his wonderful works of grace to us. And it is well known, that, when Christ was upon the earth, the Jews' Kalendars had divers solemnities, more than Moses appointed, and that Christ observed them; whereby we may be sure, that he allowed and

commended the Institution of religious Festivals in the Church."

iii. Thomas Ken, Bishop of Bath and Wells, was born in 1637, and died in 1711, having been deprived of his Bishoprick for conscience sake in 1689. At the approach of his dissolution, he made his will, wherein he professed the following avowal of his religious sentiments. "As for my religion, I die in the holy catholick and apostolical faith, professed by the whole Church, before the disunion of east and west; more particularly, I die in the communion of the Church of England, as it stands distinguished from all papal and puritan innovations, and as it adheres to the doctrines of the Cross." Having been educated at Winchester College, he wrote *A Manual of Prayers, for the use of the Scholars thereof, and all other devout Christians: to which were added three Hymns for Morning, Evening, and Midnight.* Of these Hymns the two former have ever been retained in popular recollection and usage; and no private composition perhaps can be mentioned as rivalling them in beautiful simplicity, and in a deep and fervent spirit of devotion. In the course of this *Manual* he more than once incidentally mentions the Church's festivals, as guides to his youthful pupils. Thus, in his *directions for reading the Holy Scriptures*, he advises, "If you want time on

ordinary days to read the Scripture, be sure to read somewhat of it on Sundays and Holidays." Again, under *directions to use the foregoing Prayers*, as occasional additions to the daily prayers he recommends "on Sundays and Holidays, the Form of general thanksgiving; or, on Fasting-days, the Form of general intercession; as may best suit with the season, and with your own affections."

iv. In his Sermon on *The Reward of honouring God*, the great Dr. Isaac Barrow, who died in 1667, in the 47th year of his age, remarks, that "There are several ways of honouring God, or several parts and degrees of this duty, . . . . one of them being, as it were, the form and soul, the other as the matter and body of the duty."

"This bodily part consists in outward expressions and performances, whereby we declare our esteem and reverence of God, and produce or promote the like in others. . . . . There are, deserving a particular inspection, some members thereof which in a peculiar and eminent manner do constitute this honour: some acts which more signally conduce to the illustration of God's glory."

Of these acts he then specifies seven, whereof the first two, more particularly the second, have relation to the subject of our inquiry.

"Such are, 1. The frequent and constant performance (in a serious and reverent manner) of

all religious duties, or devotions immediately addressed to God, or conversant about him: that which the Psalmist styles, *Giving the Lord the honour due to his name, worshipping the Lord in the beauty of holiness.*

“2. Using all things, peculiarly related unto God, his holy name, his holy word, his holy places, (the places *where his honour dwelleth,*) his holy times, (religious fasts and festivities) with especial respect.”

And when we consider the authority for these “religious fasts and festivities,” why should I not add, as another part of honouring God, “3. Yielding due observance to the deputies and ministers of God (both civil and ecclesiastical) as such, or because of their relation to God: the doing of which God declares that he interprets and accepts as done unto himself.”

And what does the same great man say of those saints and servants of God, the subjects of our minor “festivities,” whom the Church and her dutiful children are studious to commemorate, however their memories may be slighted, and the commemoration of them disesteemed, by the frigidity of indifference, or the fanaticism of an overwrought and injudicious zeal? “No spices,” saith Barrow, “can so embalm a man, no monument can so preserve his name and memory, as a pious

conversation, whereby God hath been honoured, and men benefited. The fame of such a person is, in the best judgements, far more precious and truly glorious, than is the fame of those who have excelled in any other deeds or qualities. For what sober man doth not in his thoughts afford a more high and hearty respect to those poor fishermen who by their heroical activity and patience did honour God in the propagation of his heavenly truth, than to all those Hectors in chivalry, those conquerors and achievers of mighty exploits, those Alexanders and Cæsars, who have been renowned for doing things, which seemed great, rather than for performing what was really good? To the honour of those excellent poor men conspicuous monuments have been erected everywhere; anniversary memorials of their names and virtues are celebrated; they are never mentioned or thought of without respect; their commendations are interwoven with the praises of their great Lord and Master, whom they honoured."

v. The character of the Church's Festivals, and their importance for infusing Christian doctrine, are thus set forth by Bishop Sparrow in his *Rationale on the Book of Common Prayer*, first published in 1657. "These holy festivals and solemnities of the Church are of two sorts: the more high days, or the rest. The first com-

morate the signal acts or passages of our Lord in the redemption of mankind: his incarnation and nativity, circumcision, manifestation to the Gentiles; his fasting, passion, resurrection, and ascension, the sending of the Holy Ghost, and thereupon a more full and express manifestation of the sacred Trinity. The second sort is of inferior days that supply the intervals of the greater; such as are either the remaining Sundays, wherein, without any consideration of the sequence of time, (which could only be regarded in the great feasts,) the holy doctrines, deeds, and miracles, of our Lord are the chief matter of our meditations, or else the other holydays. And for all these holy times we have Epistles and Gospels very proper and seasonable: for not only on high and special days, but even on those also that are more general and indifferent, some respect is had to the season, and the holy affections the Church then aims at: as mortification in Lent; joy, hope, newness of life, &c., after Easter; the fruits and gifts of the Spirit, and preparation for Christ's second coming in the time between Pentecost and Advent: . . . . this being the Church's rule and method, as she hath it from the Apostle, 'that all things be done unto edifying;' that we may be better acquainted with God and with ourselves, with what hath been done for us, and what is to be done by

us. And this visible as well as audible preaching of Christian doctrine by these solemnities and readings, in such an admirable order, is so apt to infuse by degrees all necessary Christian knowledge into us; and the use of it to the ignorant is so great, that 'it will be feared,' as a reverend person hath forewarned, that 'when the festivals and solemnities of the birth of Christ, and his other famous passages of life, and death, and resurrection, and ascension, and mission of the Holy Ghost, and the Lessons, Gospels, and Collects, and Sermons upon them, be turned out of the Church, together with the Creeds also, it will not be in the power of weekly sermons on some heads of religion, to keep up the knowledge of Christ in men's hearts.'

vi. *The Moderation of the Church of England*, which in a volume under that title, published in 1679, is generally exemplified by its author, Dr. Timothy Puller, is also specially set forth with reference to the Church's Holy-days, in a well-digested series of observations. Of these two or three shall be cited as specimens of his approval of the Church's Orders in that behalf.

Thus, "the exceeding number of Festivals," he observes, "in the Romish Church, (that *they have neither mean nor measure in making new Holy-days, as Mr. Latimer saith,*) hath been the frequent

complaint not only of many learned Protestants, but also of very many of the Roman communion: who have thought, that the salvation of men would have been better consulted, if there were fewer solemnities and greater devotion. . . . . Whereas in the Church of England, after the Reformation, a moderate number of festivals were appointed, for the same reasons that the most sober Romanists have desired that many of theirs might be rescinded."

Thus, again, comparing our use with that of the primitive universal Church, he says, "As we cannot but account it a very scandalous reproach, which some of the Romanists have used, that *Catholicks have some saints, Protestants none*; so they may know, we celebrate such whom the true Catholick Church hath always celebrated: and which are also celebrated by many of the Reformed Churches. Yea, and, as we have had our Saints, so our Church hath had her Martyrs too, which are more than common Saints, who have been glorious witnesses of the Moderation of our Church, and of the extreme rigours of our Church's Adversaries on either hand. In this remembrance of whom, (as Bishop Cozins hath taken notice,) 'Such is the wisdom and moderation of our Church, she hath taken one solemn day of the year to magnify God for the generality

of his Saints together, hereby averting the burden and unnecessary number of festival days.' Neither is the memory of any Saint among us celebrated, of whose sanctity, much more of whose existence, we are uncertain."

Thus, again, with reference to the uses of her festivals, our author says, "The ends propounded in our Church, why we celebrate the memory of Saints, are most just and unexceptionable; namely, that we may bless God for their gifts and graces, which have been eminent in them; which we magnify and celebrate, that we may be more cheerfully enlivened to imitate them, and breathe after the glory they possess: there being one general assembly of the Church militant on earth, and triumphant in heaven: wherefore we pray on *All-Saints* day, 'That God, who hath knit together his elect in one Communion and Fellowship in the mystical body of his Son Jesus Christ our Lord, would grant us grace so to follow his blessed Saints, in all virtuous and godly living, that we may come to those unspeakable joys, &c.' But we are not convinced of the necessity to acknowledge, that, by the solemnities of Saints, we can procure interests in their merits; or are thereby helped by their prayers."

vii. George Hickes was dean of Worcester, having been promoted to that dignity in 1680 by

Charles II., to whom he was Chaplain in ordinary, and who would have further promoted him to the Bishoprick of Bristol, had he been willing: in the succeeding reign his prospects were obstructed by the zeal and energy with which he had distinguished himself against Popery. He was previously possessed of the Vicarage of All-hallows, Barking: in which capacity he addressed a letter to one of his parishioners, and in the course of it justified the Church's Holy-days against a particular objection of her opponents. "As to the holy Scriptures," he says, "it is not the words in which they are written, but the sense of those words, which is Scripture: and therefore every man, that pretends to govern his conscience by the Scriptures, ought to use all diligence to understand them in their true sense." Having first noticed certain false interpretations as to extemporary prayer, he adds, "I shall now instance in one or two more: the first of which the Dissenters usually urge against the observation of Holy-days, Gal. iv. 9, 10. But the days and months there meant are the new moons, and sabbaths, and fasts, and festivals of the Jewish Church, which the Galatians observed out of an erroneous opinion, that it was necessary to the salvation of Christians to keep the law of Moses as the Jews did, the ritual part of whose religion the Apostle calls *weak*

*and beggarly elements*, because they were utterly useless to those, who had attained to the knowledge of Christ."

viii. Archbishop Tillotson, Dean of Canterbury in 1672, and Archbishop in 1689, in his Sermon *on the reputation of good men after death*, undertakes to "vindicate the honour and respect, which the Christian Church, for many ages, hath paid to the memory of the first teachers and martyrs of our religion," "more especially to the holy Apostles of our Lord and Saviour." "I do not pretend," he says, "that this custom can be derived from the very first ages of Christianity, . . . . . yet it is of great antiquity in the Church, and did begin in some of the best ages of Christianity. *Memoriae Martyrum*, the meetings of Christians at the tombs of the martyrs, was practised long before the degeneracy of the Western Church: and the Christians were wont at those meetings solemnly to commemorate the faith and constancy of those good men, and to encourage themselves from their examples.

"I know very well, that this did in time degenerate into gross superstition, which afterwards gave colour and occasion to that gross and idolatrous practice in the Church of Rome of worshipping saints. But this abuse is no sufficient reason for us to give over the celebrating of the memory

of such holy men, as the apostles and martyrs of Christ were; and propounding them to ourselves for our patterns. We may still lawfully give them their due honour, though the Church of Rome hath so overdone it, as to rob God of his."

ix. Bishop Patrick, the Archbishop's contemporary, was not only an observer of the Church's Holy-days in his parochial ministrations at St. Paul's, Covent Garden, but he made use of them as special occasions for the edification of his parishioners. "For many years," as is related in the Supplement to his Autobiography, "he supplied his Church twice a day: and, when relieved by an assistant, the leisure he gained thereby was employed in writing many good and useful works for the service of religion, which will always retain their deserved esteem. Besides his pains on the Lord's days, he did constantly in his Church spend some time upon the epistles and gospels of every Saint's Day, which served to render them more useful and solemn to his auditors."

In his *Parable of the Pilgrim*, first published in 16—, Bishop Patrick thus alludes to the origin of "the Festivals of the Church," and commends their usefulness in the proper celebration of them. "In all the foregoing directions which I have given you, it will be of great use to mark the foot-steps, which you will meet withal, of many travel-

lers who have gone before you. Some of the prints of their feet you will find bigger, and others of them less, than your own: but all of them will so encourage and excite you, and supply the place of a guide unto you, that I may leave the rest to their instructions. And indeed the wisdom of the ancient Church seems herein to have been very great, who chose to honour the days of relaxation and intermission of labours with the names of the Apostles and Saints of God. It is fit, as I said, that we should sometimes use recreations, but they would teach us to begin and end them with acknowledgements of God. It is necessary that we cheer our spirits, and refresh our minds, but we must still remember that there is no greater pleasure than to praise our Lord. When we divert ourselves, we should have the example of brave men before us. In all our sports and mirth, there must nothing be admitted, which is unbecoming the gravity and purity of good Christians. And therefore let me intreat you, on all the Festivals of the Saints, to season your mind in the morning with the meditation of their holy lives. When you keep the days, which preserve their memory, be sure to follow their virtues, which in effect will make them still to live in the world."

x. One of the defenders and luminaries of the Church at this period was Dr. Adam Littleton,

born in 1627; a man of literary and theological eminence; known as a man of letters, for his Latin Dictionary, and for his station as one of the masters of Westminster school; and as a theologian, principally for a folio volume of sixty-one sermons, preached mostly upon publick occasions, and addressed in a dedicatory Preface to the inhabitants of the parish of Chelsey, in Middlesex, of which he was rector, in 1679, by (so he describes himself) "your most unworthy servant and minister in the gospel, Adam Littleton." Twenty-one of these Sermons *are upon Festivals and Anniversaries*: including nine upon the Greater Festivals, nine upon Saints'-days, and three upon certain State Holy-days. From these twenty-one sermons the following extracts are transcribed with reference to several topics of our present inquiry.

1. In his sermon, intituled, *Wisdom censured and justified*, St. Luke vii. 33, 34, 35, Dr. Littleton thus speaks of the origin of these Institutions:—"We are newly entered upon the celebration of the *Quadragesimal Fast*, a time of that solemnity among the ancient Christians, and by them kept with so strict and devout an abstinence, that St. Ambrose seems to call his Christianity in question that does not religiously observe it.

" However, the Sundays are not to be reckoned

into the number of these *forty* days, agreeably to the *Canons* of old *Councils*, which make it little less than *heresie* to fast on that day of the week, on which our blessed Lord, raising his glorious head out of the grave, displayed his triumphs over the powers of hell and the dominion of death.

“ Beside this weekly *festival* and this yearly *fast*, the Church did of old, either in or near the very Apostles’ times, appoint several other *Fasts* and *Feasts*: as namely the *Quarterly* Fasts of the four *Ember* weeks before ordination, according to the Apostles’ own practice, who *fasted* and *prayed* upon such occasions, Acts xiii. 3; and the *weekly* fasts on those two days, on the one of which our Saviour was betrayed, and on the other crucified. . . . .

“ And on the other hand for *feasts*, the commemoration of some of the most illustrious instances of our Redemption, to wit, the *Conception*, *Birth*, *Resurrection*, and *Ascension* of the holy Jesus, together with his sending of the *Holy Ghost*; as also the Anniversaries of his *Apostles*, and some few others of the New Testament *Saints*. ”

And then, speaking of “ these institutions and intermixtures of holy severities and pious festivities of *fasting* and *feasting*, used down along from the earliest times of the Christian Church,” b

adds, “Praised be God, that *Christianity* is not sunk to so low an ebb among us, but that we retain yet some umbrage of pious antiquity in these its solemn observances, though, to our shame, we fall very short of it in our devotions.”

In the progress of the same sermon it is observed, “Thus ecclesiastical order has checkered the year with *fasts* and *feasts*. Those for the humiliation of ourselves; these for the exaltation of our God. Those for a sorrowful confession of our sins; these for a thankful acknowledgment of his blessings. Those to mortify the flesh; these to quicken the spirit. Those in sympathy with our Saviour’s sufferings; these in compliance with his triumphs. Should the Church injoin us nothing but *fast*, then Christianity would indeed be, as some reproach it, a melancholy thing, that dis-spirits men. Should she have prescribed all *feast*, then religion would look like a rant, and an airy design of a loose life. But now to balance our godly sorrow and our pious joys, to counterpoise and exercise alike our humility and our gratitude both, we have holy rejoicings and holy abstinences mixt.” . . . .

The wisdom of the Church in these institutions is afterwards thus set forth by our learned author.

“ ‘Tis approved by scripture and reason. The

solemnities of fasting and feasting are commanded and commended in the word of God: besides the great use and advantage is made of them, that they are incentives to devotion; the ornaments of religion, that make it splendid and venerable; the seals of its grand articles, and records of the most important truths; finally, preparations for and representations of everlasting joys and the future blessed state, where there will be continual feasting, yet neither eating nor drinking." . . . .

2. In another of his Sermons, namely, *upon St. Michael's Day*, Dr. Littleton thus commends our Church for acting conformably to the Primitive Church, and in contrast with that of Rome. For speaking first of the Primitive Church, he says, "To these *Anniversary Commemorations* of our blessed Lord and Saviour himself, which are as so many articles of our faith scattered throughout the year, she added *feast days* in memory of his *Apostles*, *Evangelists*, and some few others of his *Saints*, whose praise is in the *gospel*; these all such righteous ones, as ought ever to be had in remembrance, for God's praise and our imitation.

"I confess, in process of time, this custom of *commemorating the dead* grew to some excess, when, for the encouragement of others to a constancy to their religion, they paid these extraor-

dinary honours almost to every ordinary Christian, who had behaved valiantly, or suffered in the cause of Christ and his gospel, till at length, what was *piety* at first, proved in some few ages extravagance and *superstition*.

“ Let this then, which was the first complaint, be charged as justly it may, upon the *Romish* Church, which still keeps this burden upon her subjects’ backs. Herein appears the moderation of our Mother, the Church of England: that, as she has thrown off the corruptions of *Popish Doctrine*, and the superstitions of their *worship*, so she has not overloaded us with her ceremonies and impositions, having in this matter, whereof we are now speaking, confined herself to the eminent *Saints* of the New Testament; so that, who complains of her institution of Holy-days, must at the same time accuse his own indevotion, and answer his own objection when he makes it, with a blush at his remissness, who cannot afford so little time as is required of him for God’s publick worship; wherein would he upon these occasions shew more diligence, I dare say he would find better success in his ordinary employments; this being certainly none of the worst ways of laying out and improving one’s time.

“ The Church then having confined her choice of Anniversary Feasts within the compass of gos-

pel story, and to the most eminent *instances* of our *redemption* and *examples* of *piety*, as she was pleased to set aside one day in the Cycle for the commemoration of *All Saints* whatever, that God might have due honour for all his graces in all whatever his servants who have departed this life in his *faith* and *fear*, so it became her prudence and piety not to neglect that other order, which makes up so considerable a number among the *Blessed ones*, I mean the holy Angels, as being a great part, as I said, of the *Church Triumphant*, and indeed so nearly related to us, and interested in us, that, as is believed by some, those empty rooms, which were made by their fellows' desertsions, are to be filled up with *holy men* and *women*, who shall be *heirs of salvation*; whom therefore we are told, Heb. i. 14, *The Angels are sent forth* to attend upon and *minister unto*; and who therefore shall in the future state be *ἰσάγγελοι*, like or *equal to the angels*.

“ But further there appears all reason why they should not be forgotten by us, upon a *gospel* account, to the advancement of which they have severally by God’s appointment been so serviceable: as St. Gabriel in the first promulgation of our Saviour’s birth; St. Michael in his conquest of the dragon, the Church’s grand enemy, &c. Not only so, but they do still, even the chief of

them, attend upon us, and upon God in our behalf, to do us all good offices, as appears in Matt. xviii. 10, which is the close of that portion of Scripture, which therefore the Church assigned for the gospel of St. Michael's Day."

3. Another advantage to be derived from these commemorations is specified by Littleton, in his Sermon on *the holy Innocents' Day*, where, speaking of "the practice of the primitive Fathers, who, upon such *festival* occasions, made pious descants upon the whole history of the day," and recommending it for imitation, he argues, "And that now may be judged the more necessary to be done, since people are grown so indiligent generally in their observance of Holy days, wherein yet, beside the example of those Scripture-Saints, we commemorate in these Anniversaries, proposed to our imitation, the Church hath scattered the most considerable *Articles* of Christian doctrine throughout the course of the year, as if she had intended her festivities as a kind of publick *Catechism* for vulgar instruction."

4. His condemnation meanwhile of those persons, who took it upon themselves, not to slight only, but to censure, these ordinances, was pronounced, in his Sermon *upon the Nativity*, in terms of not unmerited severity: "He then that cavils this, and other like Festival-days, observed by us in

compliance with the ancient and universal practice of the Church, and censures them in their institution as superstitious, shows himself little better than profane, and at once calls in question both his *learning* and his *devotion*."

5. The manner however, in which these ordinances were neglected, is painfully exhibited by our learned writer in *the Dedication and Preface* to his Sermons. "In the *Festival* Discourses," he says, "I have endeavoured by laying down suitable grounds of meditation, to reduce our practice to the standard of primitive devotion. For it is evident enough in story, that these solemnities of the Church had that respect and observance among the ancients, . . . . who have by their sermons and homilies cultivated this part of piety, to the great benefit of succeeding ages, if we would make use of their pious labours, and imitate them therein; and no less to the shame of ours, that we do not do so. For, alas! to that deplorable condition is religion now grown, that, in these instances of piety, common devotion is waxen very cold, and there is scarce any multitude that keeps holy-day. Ps. xlii. 4. So thrifty are people grown of their time, so mindful of their other employments, or at least so regardless of God's service, that the *Lord's day* is thought enough to spend in this exercise: and then too, 'tis not that

we meet in our publick assemblies, as we should do, to join in prayers and praises to God, to acknowledge and implore his mercies, and to commemorate the instances of our redemption, and the examples of his Saints; but only to be entertained with popular harangues, and take up our hour in hearing, that we may afterwards censure the speaker; which is a main point of edification, when a Christian thinks himself able to judge that, by which he ought in duty to improve himself. It is a sad consideration, that, whereas amongst the *Turks* their *mosks* or places of worship are daily, hourly, frequented, even by the vulgar sort, out of a mistaken veneration to a false prophet; our Churches may stand open, not only on ordinary week-days, but also on our solemnities, and yet scarce get company enough to make up a congregation. Surely it is not the fear of superstition, that makes people thus shy; but somewhat else: I am apt to think, the curiosity and wantonness, or rather the licentiousness and profaneness, of the times we live in."

Whether the symptoms of the former times may have their counterpart in those of ours, is a question, which will perhaps offer itself to the mind of the contemplative reader. But I proceed, when I shall have craved his indulgence for the foregoing extracts from this learned and rightminded theolo-

gian, which have been carried to a more than usual extent: or rather perhaps, when I shall have expressed my hope and confidence, that I shall be considered intitled to the Reader's gratitude, for having thus contributed to make him acquainted with one, whose general estimation, and the general acquaintance with his works, seem to me not commensurate with his value.

xi. Wiliam Beveridge was born in 1636, and in 1704 died Bishop of St. Asaph; to which see he had been consecrated in 1690. In his Sermon on the *Scripture Rule for the Government of the Christian Church*, he represents the ordinances, now under our consideration, as fundamentals, and the relinquishment of them as a modern innovation, subversive of true primitive Christianity. “Where in the whole world, before the present age and the preceding, has there ever been a Church constituted without a bishop to preside over the elders or presbyters of that Church? Where in the world have ordination, and other chief matters of the Church, been managed by the order of presbyters? What Church is there, what Church has there ever been, which has observed no festivals, no stated fasts? which, during the very season of Lent, has indulged in eating and drinking to excess?” . . . . and then, adding other examples of dissenting irregularity, “These,”

he says, “are the mere imaginations of the fanatics of our time: ‘we have no such customs, neither the Churches of God.’ ”

And in his Sermon on *Salvation in the Church only under such a Ministry*, having observed that “the Church useth all the means she can to keep the Christian’s soul continually possessed with a deep sense of God, and with as high apprehensions of the great mysteries of the gospel as it is capable of,” amongst other examples of the Church’s care, he specifies her festival solemnities. “Thus she appoints some certain days, wherein to lay aside all other business, and apply himself wholly to this: especially she, out of God’s own word, enjoins him to keep holy the first day in every week; which is therefore called the *Lord’s Day*, because devoted to his service. Besides which, to keep the great mysteries of the gospel always fresh in his mind and memory, she prescribes him some certain days every year, whereon to commemorate the *Nativity*, *Circumcision*, and *Manifestation of Christ to the Gentiles*, his *Presentation in the Temple*, his *Passion*, *Resurrection*, and *Ascension*, and his *Mission of the Holy Ghost*; the *Annunciation of the Blessed Virgin*; with the *lives and deaths of the Apostles and Evangelists*, who did not only propagate the gospel in the world, but sealed it too with their own blood. For the very setting

apart of these and the like days, for the publick worshipping of God, conduceth very much to his remembering and understanding the great things transacted on them; and so to his better apprehending and admiring the power and goodness of God discovered in them."

xii. On the admission of Thomas Wilson, afterwards the apostolical Bishop of Man, to deacon's orders in 1686, his friend, Archdeacon Hewetson, advised him, in the discharge of his future ministerial function, "strictly to observe the laws of the holy Church, nor ever deviate from the rubrick," and especially to "observe the festivals of the Church." A compliance with this advice marked the professional life of the future Prelate, and was transmitted by him to his successor, Bishop Hildesley: whose regular observance of the festivals is instanced by the remarkable fact, that, the day before his last illness being a Holy-day, the feast, namely, of St. Andrew, Nov. 30, 1772, he read the service, appointed for that festival, with his household in his chapel.

xiii. In his valuable treatise of *The Faith and Practice of a Church-of-England Man*, published towards the end of the 17th century, William Stanley, Dean of St. Asaph, puts into the mouth of his ideal character the following sentiments,

concerning the obligation and the becoming manner of observing the Church's Holy-days.

"Though our Church hath not defined exactly, and commanded positively, what shall be done by every particular man on either the feast or fast-days, yet seeing she hath set apart such days for those purposes, I think myself bound to have a particular respect to them.

"And, accordingly, I make use of the feast-days, not only in joining with the congregation in the prayers appointed for that day, but also in thanking God in private for all mercies, and particularly for the mercy commemorated, in serving God more that day than ordinary; and endeavouring, particularly by my charity, to do more good, and, by a prudent demeanour of myself, to encourage both thankfulness in myself, friendship in the world, and piety towards God.

"The fast days I respect with some kind of denial of myself, as to my usual and lawful liberty in meat and drink; and this without affectation, or making a noise, or placing religion in the kind of meat and drink. And, fasting being in Scripture prescribed, I cannot think it an improper method for the subduing of sins in us. And seeing it is necessary, and supposed in Scripture, that we fast sometimes, all reason and peaceableness,

as well as obedience, will easily determine me to that time, which the Church shall appoint; but still I take care that my fasting neither put me out of humour, nor make me to be peevish or conceited in myself, or censure other men, lest I make my good to be evil spoken of, and so lose the benefit of it."

xiv. In NELSON'S *Life of George Bull*, born in 1634, who died Bishop of St. David's, in 1710, we find the following statement of the practice of that illustrious Prelate and Theologian in the discharge of some of his parochial obligations. "It is provided by the Rubrick, after the saying of the Nicene Creed on Sundays, that 'the curate shall declare unto the people what holy-days or fasting days are in the week following to be observed:' and this direction is inforced by the 64th Canon of the Ecclesiastical Constitutions, made by the Convocation in 1603. Now Mr. Bull did not satisfy himself with only giving this notice to his parishioners, which he could not well omit without neglecting his duty, but he led them to the observation of such holy institutions by his own example. For he had so far a regard to these holy-days, as to cause all his family to repair to the church at such times; and, on the days of fasting and abstinence, the necessary refreshments of life were adjourned from the usual hour till

towards the evening. He was too well acquainted with the practice of the primitive Christians, to neglect such observances as they made instrumental to piety and devotion; and had too great a value for the injunctions of his mother, the Church of England, to disobey where she required a compliance: but, above all, he was too intent upon making advances in the Christian life, to omit a duty all along observed by devout men, and acceptable to God under the Old and New Testament, both as it was helpful to their devotion, and became a part of it. I must not here forget to take notice of the particular regard he always paid to Good Friday. . . . . It is very difficult in country villages to prevail on people to attend the publick worship on any week-day, by reason of that constant application wherewith they follow their worldly affairs: but, in order to persuade his parishioners to a strict observance of this great Christian fast, he always had a sermon, besides the service of the Church, to bring them together; and, as long as he was able, he was no less constant in preaching it himself."

In the latter part of the foregoing extract, as well as in one or two which have preceded it, we have intrenched upon another division of our subject by specifying Bishop Bull's earnestness in observing the *Fasts*, as well as the *Feasts*, of the

Church. But the two subjects are so much interwoven in the relation, that it is hardly possible to separate them in our citation.

xv. To the same authority we are indebted for like combined information concerning John Kettlewell, who was born in 1653, and was by the patronage of Lord Digby, and solely from regard to his ministerial worth, instituted to the vicarage of Coleshill, in Warwickshire, in 1682. In his discharge of his functions there, he maintained the character which he had before established. Together with the services of the Lord's day, he performed those also of the festivals, preaching twice on the former days, and the latter once. The fasts, likewise, as well as the festivals of the Church, he religiously observed: and, on the eves of the Lord's days, it was his usage to have prayers in the Church, as a preparation for Sundays. The season of Lent was publickly marked, by the commencement and continuance of a course of catechetical lectures, by means of which he instructed the young persons of his parish in the Church Catechism, and examined them therein, on the Sundays, during the service, as prescribed by the Rubrick: generally choosing afterwards for the text of his sermon, a topick on which he had been catechising. In these and his other ministrations, so long as he continued a minister

of the Church, which he did till he quitted his benefice for conscience sake, in 1689, he was strict in the fulfilment of his obligations: and to him we are indebted for the earnestness with which he solicited Nelson, “to exert himself generously for God, and to write something for the honour of religion:” and which stimulated that excellent lay-man’s own activity in preparing his *Companion for the Festivals and Fasts*.

xvi. Towards the end of the 17th century was published *A collection of Cases and other Discourses, lately written to recover Dissenters to the Communion of the Church of England: by some Divines of the city of London*. The Cases, twenty-four in number. were written by men of high theological eminence, of whom seven were Archbishops or Bishops, five were Deans, and seven dignified or beneficed Clergymen. The Collection has always been accounted of great value for its general object; and in the course of it discussions are occasionally introduced, having reference to the Church’s Festivals and Fasts. “The case of Indifferent Things used in the worship of God,” by Dr. Williams, afterwards Bishop of Chichester; “The Church of England’s symbolising with the Church of Rome,” by Dr. Fowler, Lord Bishop of Gloucester; “A serious Exhortation to Conformity,” by Dr. Cave; and

“The Church of England free from the imputation of Popery,” by Dr. Hooper, Dean of Canterbury, are the Discourses which in part bear upon our present subject, and from each of these the Author’s sentiments shall be now adduced. Archbishop King’s “Discourse on the Inventions of Men in the Worship of God,” to which we have already referred, was also received by adoption into this Collection.

xvii. In vindicating the Case of “indifferent things, as used in the service of God,” Dr. Williams contends, that “fixed and anniversary festival days, set apart for commemoration of God’s mercy to us, are not only lawful, but what we have a command for;” that “hence it follows, that a Church hath power to determine them, as the Jews did;” and further, that “things *not commanded* may be used in divine worship.”

xviii. In the Case of “The Church of England symbolising with the Church of Rome,” Bishop Fowler remarks, “As to our *observation of certain Holy-days*, all I shall say about it is—

“1. That there is no comparison between the number of our Holy-days and the Popish ones.

“2. Our few are purged from all the superstitions and wicked solemnizations of the Popish ones.

“3. We observe scarcely any besides such as

wherein we have the Primitive Church for our example; excepting those which are enjoined upon the account of deliverances and calamities, in which our nation is particularly concerned.

“4. An observation of them, void of superstitious conceits about them, and only as our Church directeth, can have no other than a very good effect upon our hearts and lives. If we could say, as St. Austin did of the Christians in his time, namely, ‘By festivals, solemnities, and set days, we dedicate and sanctify to God the memory of his benefits, lest unthankful forgetfulness of them should, in tract of time, creep upon us,’ we should certainly be much the better Christians for the observation of our Holy-days.”

xix. In his “Exhortation to Conformity,” Dr. Cave thus challenges those who differ from us: “Let them shew us any Church that did not always set apart and observe Festival Commemorations of the Saints; besides the more solemn times for celebrating the great blessings of our Redeemer. . . . . They had annual days for solemnizing the *Memories* of the blessed Apostles; they had their *Memoriae* and *Natalitia Martyrum*, whereon they assembled every year, to offer up to God their praises and common devotions, and by publick panegyricks to do honour to the memory of those saints and martyrs who had suffered for,

or sealed religion with their blood. Not to mention their Lent Fast, and their Stationary Fasts on Wednesdays and Fridays, which Epiphanius more than once expressly says, were a *constitution* of the Apostles. But the less need be said on this head, because few, that have any reverence for antiquity, will have the hardiness to oppose it."

xx. In the Case of "The Church of England free from the imputation of Popery," George Hooper, then Dean of Canterbury, and afterwards Bishop of Bath and Wells, makes application to the Fasts and Feasts of the Church, and shows how "unjustly they come under such a groundless imputation."

"The time of assembling," he says, "is a circumstance of our worship, that cannot be left to particular choice, but must be determined in common; and what is to be done at that time must be determined too in an ordinary, orderly assembly; so that it must be left to the discretion of the Governours, when we are to keep a Festival, and when a Fast.

"As to the keeping of the Lord's Day, our Church was not at liberty; without she would have rashly departed from Apostolical observation, and the continued practice of all ages and places since the beginning of Christianity. As for the

keeping of Easter, she was, too, under the like obligation; the annual feast of the Resurrection, the great Lord's Day, being known to have been the chief, and the cause of all the weekly. And, as to the Fast of Good Friday, it was nigh as early as the Feast of the Resurrection. They lamented their sins our Saviour died for on the Friday before, as constantly as they commemorated his rising again for our salvation the Sunday after. And in order to the keeping of those two great days, with more devotion, there was likewise in the Church some time beforehand set apart, for better recollects and greater preparation; the number of days in some places more, in others less. That of forty, no superstitious number, had obtained in the western country; and therefore was still kept; and would to God it were as religiously observed, as it was piously appointed. Whitsunday, too, the Day on which the Holy Ghost descended, was observed always, and universally by the ancient Church. Only the Nativity of our Saviour was of later remembrance, but yet before Popery came in; first observed in the Western Church, and afterwards taken up by the Eastern, in St. Chrysostom's time, as it stands recommended by him to the people of Antioch. Other times, besides these, have been appointed, too, for our religious assemblies; in which, besides

the general worship of God, the examples of his Saints and Martyrs are gratefully remembered, and piously proposed, and those days are called commonly by the name of the person then particularly commemorated; not that the worship is to the Saint, or that the day is employed in his honour; only because, on occasion of his memory or martyrdom, we come together, as to pay our other duties to our God, so to thank him for the graces of his servant, and to be edified and instructed by the example.

“ It is true the Church heretofore, when God had been bountiful to them in the number of his saints, increased in some proportion these days of his worship: and it is to be confessed, that Popery had both acknowledged Saints to God, which he might not own, and gave the true Saints an honour which they must disclaim. But with us the number of these days is not greater, than that affairs of the world may well employ; and, as the number of the Apostles is not large, so their sanctity sure is unquestionable: and then, on those days we neither beseech by their merits, nor recommend ourselves to their intercession.

“ You see then, how unreasonable the objection of Popery is here too: but see to what absurdity it goes on. First, it is supposed Popery, to keep a day in the memory of an Apostle, and it is

thought as *Popish* to call him a Saint. A great person at Geneva, it seems, presumed it somewhat *Popish* to observe Sunday itself; and considered about changing the day. Nay, some are so perversely superstitious on the other hand, as that that day, on which all the world remembers our Saviour's bitter Passion, has seemed to them the fitter for a feast; and the time, universally now set apart for the joyful memory of his blessed Nativity, the more proper for a Fast. This indeed is not like the Papists: no, it is like a Jew or a heathen. So I hope it has sufficiently appeared, how little guilty those usages are of the Popery of which they are accused."

## SECTION VI.—concluded.

### Part 4.

#### *The Observance of the Church's Feasts how esteemed of by her Clergy in general.*

1700—1800.

- i. Early in the 18th century was published by the Rev. John Johnson, *The Clergyman's Vade Mecum, or an Account of the ancient and present Church of England*; three editions succeeding each other in 1705, 6, and 9. Some citations,

already made from it in this Treatise, concerning the primitive History of our Holy-days, shew the author's conviction of their antiquity and obligation. It is here again noticed in its chronological course, for the sake of the Author's statement in p. 179: that "If the Clergy have not of late years been so strict in observing Holy-days, it is chiefly to be attributed to the backwardness of the people, who, either through false and superstitious notions, or an immoderate pursuit of worldly profit and pleasure, are not easily drawn together to worship God on these days." This evil indeed seems to have been growing up and gaining ground of a long season. For, as our author elsewhere remarks, "In the time of King Charles I. Dr. Heylyn, (*Hist. Sab.* part ii. c. 4.) mentions two services for the morning, on Sundays and Holidays; the one beginning at six o'clock, the other at nine; though now," (says he) "by reason of the sloth and backwardness of the people, in coming to the House of God, they are in most places joined together."

Thus it appears, that however we, or our immediate predecessors, may be to blame, the origin of the evil is of earlier date.

*Ætas parentum, pejor avis, tulit  
Nos nequiores—*

We are worse indeed than our next predecessors,

as they were worse than those before them. Let us hope that we are not

— mox datur  
Progeniem vitiosiorem:

that we are not to leave behind us a more faulty progeny: but that by God's grace we may set a better example to our children, and that they may improve on it to his glory! But we proceed.

In such an investigation as the present, it is satisfactory when our limited means of information enable us to perceive a harmony of sentiment between the two members of the two national Churches. Opportunities have already occurred for citing Irish Churchmen, in accordance with their English brethren. And in pursuance of the same agreement, I have now to quote Edward Synge, one of the best known and most honoured of the Irish Hierarchy in the 18th century, who became Bishop of Raphoe in 1714, and in 1716 was transplanted to the Archbishoprick of Tuam, in which he continued till his death in 1742. Amongst the several theological treatises which he published, and which have been much esteemed as instruments of pastoral instruction, is one which bears the title of *Some short and plain Directions for the spending of one Day well: by which (if every day carefully observed) a Man may be much enabled, through God's grace, to spend his whole Life*

*well.* Special directions are herein given for the worship of God on the Lord's Day, and he exhorts that it be "both publick and private;" but together with the Lord's Day he specifies others as particularly worthy of religious observance; recommending a more than usual devotion of our time to exercises of piety and religion, "upon such other days as by the Church are required to be kept holy."

iii. In a letter to the Archbishop of Canterbury in 1724, the worthy associate and friend of Archbishop Synge, William King, Archbishop of Dublin, notices with commendation an usage which had prevailed in that city, agreeably to which the metropolitan clergy in general, together with the Dean and Chapter of Christ Church Cathedral, had "formerly preached by turns both on Sundays and Holy-days, in that Church," to the edification of the nobility and gentry, whose habit it was to attend upon such occasions: and he laments that, in consequence of some particular occurrences, on the part of the cathedral clergy, the others "had withdrawn themselves from preaching in their church, and the laity had absented themselves, because they did not see that decency in the service of God, and edification in the preaching, which they used to have." The manner, in which the Archbishop speaks of the

“advantages” that had been derived from these services, and his dissatisfaction at their interruption, appears to give additional indication of his esteem for the observance of the Church’s “Holy-days,” as testified by former citations.

iv. Another advocate about this period for the festivals of the Church, was an Irish dignitary, who derived from his father an hereditary claim to the character of being one of the Church’s supports and ornaments: namely, the Chancellor of Connor, Charles Leslie, distinguished as he was for his extensive and deep theological learning, and distinguished no less for his argumentative powers. “He was a reasoner,” said Dr. Johnson, “and *a reasoner not to be reasoned against.*” Amongst his invaluable Tracts, published near the close of the 17th and the beginning of the 18th century, is *The Case stated between the Churches of Rome and England*: in the course of which one article alleged against the members of the latter is, that “they do not pay any honour to the holy men departed:” which Leslie meets and controverts with a decided “No:” and he proceeds, “We honour the saints departed, as far as we think lawful, and, as we are verily persuaded, as far as they desire: since, according to Saint Augustine’s rule, if they accepted our adoration, it would prove them to be evil spirits. And

then you are to consider, that instead of intercessors, as you hope for by your worship of them, they will vindicate themselves, and become your accusers. But, in our honour of them, we first take care, not to specify any particular person as a saint, but who is so recorded in holy Scripture: for we understand not canonizations by men who know not the heart. In the next place, we limit the honour we pay them by the rule of God's commandments, which we suppose most pleasing to them. We keep particular holy-days for the Apostles, St. John the Baptist, St. Stephen, and others: we bless God for them, commemorate their virtues, and pray that we may follow their good examples. We have one day for all the saints in general, and another for St. Michael and all angels. Thus we honour them; and for this we bear the reproach of our sour dissenters, as if we were too much inclining to Popery. You think we give too little honour to the saints, and they think we give too much. But we hope we keep the mean."

v. William Wake, who enjoyed high preferment in the Church the latter end of the 17th century, was in 1705 made Bishop of Lincoln, and thence translated to the Archbishoprick of Canterbury in 1716. Whilst in the former see, at the request of his Archdeacons and Clergy, he republished

his *Commentary upon the Church Catechism*, in explanation of the *Principles of the Christian Religion*. “composed and published some years ago for the use of his parish.” In Part IV. *Of Prayer*, Sect. xxxiii. the following passages occur:—“13. Q.—At what times ought we to pray? A.—*Continually and without ceasing*; not that we are to account ourselves thereby obliged to spend our whole *time in prayer*, but to look upon those expressions to imply a constant attendance upon this duty every day, as our state and condition shall permit; besides such other occasions as the Providence of God shall minister to us for the faithful performance of it.” . . . . “15. Q.—Do you think it to be a matter of necessary duty, to pray publickly with the Church? A.—In general certainly it is: especially upon the *Lord's Day*, and such other *solemn* times of *prayer*, as both the *Laws* of the *Realm*, and the *Canons* of the *Church*, require of us. . . . .”

vi. In his *Defence of the Doctrine and Discipline of the Church of England*, about the same period, Dr. Nicholls confutes “another great Article of our impeachment, that we are superstitious observers of Holy-days.” In so doing, he argues that “new Festivals were instituted by the Jews:” that “we have as much right to appoint them:” that “the number of our Festivals is not excess-

sive:" that "many popish holy-days have been abolished." Under this last division he observes, "Our Church, out of her usual good temper, would not reject all holy-days, only because the Papists had superstitiously abused some of them. We should have given a handle for calumny indeed, if we, like the Papists, had filled our Calendar with such pretended Saints, as either never had any being, or else were too corrupt in their lives to be canonized: if we had retained their way of reading feigned miracles, and idle legends to the people: if, besides the Apostles, we had annually commemorated St. Christopher, St. Roche, St. Bridget, St. Ursula, and as many more as there are days in the week, of whom we have but very sorry accounts. But we, grounding ourselves on the best reason and authority, have dedicated our festivals either to the honour of Christ, or the memory of his apostles, or others famous in the Gospels. . . ."

vii. In 1716, a Volume of *Practical Discourses, upon the Epistles and Gospels of all the Saints' Days throughout the year*, was published by Mathew Hole, D.D., Rector of Exeter College, in Oxford, being the Last Part of his *Discourses on the Liturgy*. And in the *Preface* are contained the following brief and pertinent observations. "Since 'all Scripture' is said to be 'written

for our learning,' and the lives and actions of the Apostles and other Forerunners in the Faith are recorded in it for our example; it will be our wisdom and duty to set them as patterns before us, and to transcribe the copy of their virtues into our own lives. And, because examples draw stronger than precepts, the Church hath piously appointed some days in the year, to be set apart to preserve the memory of these saints, to rehearse their good works, and to recommend their examples to our imitation: and to that end hath selected several portions of sacred writ, relating to their lives and sufferings, to be read and remembered by us on the days of their celebration.

“I know,” adds the author, “some frivolous objections have been started by sectaries and innovators against the observation of such days; but, being abundantly refuted by the universal consent and practice of all Christian Churches in all ages, they are better to be passed away in silence and oblivion, than to be revived and honoured with any solemn or solid confutation: especially considering, that the observing of these Saints' Days is not with any design of praying to or worshipping them but only to praise God for them, and the graces that shined in them; to honour their memories; to recount their virtues; and to stir us up to be followers of them as they were of Christ;

that, by following them in grace here, we may ere long follow them to glory."

viii. Early in the 18th century, the learned Dean of Canterbury, Dr. George Stanhope, who died in 1728, published his *Paraphrase and Comment* upon the Epistles and Gospels, appointed to be used in the Church of England on all Sundays and Holy-days throughout the year: *designed to excite devotion, and to promote the knowledge and practice of sincere piety and virtue.* The composition and publication of this work would bear sufficient testimony to the excellent author's sense of what was due from her members to the Holy-days of the Church; even if he had not commended, in his Epistle Dedicatory to the Queen, "the Church's wise appointment of devotions proper for the Christian Festivals: devotions intended to do honour to those Saints, whose doctrines and virtues were her Majesty's constant rule and pattern, and whose memory was worthy to be preserved with immortal respect."

ix. In his *Connection of the Old and New Testament*, published in 1718, Humphrey Prideaux, Dean of Norwich, vindicates the institution of publick festival days, in commemoration of publick blessings, by persons in authority, without a divine command. For having related the recovery of the Temple of Jerusalem by Judas Maccabæus,

out of the hands of the heathen, and how he then cleansed and dedicated it anew for the service of the Lord God, and how the solemnity of this dedication was celebrated with great joy and thankfulness, and “for the more solemn acknowledgement of God’s deliverance of the Jews, they decreed the like festival to be ever after annually kept in commemoration of it: this,” he adds, “was called the Feast of Dedication. . . . This Festival Christ honoured with his presence at Jerusalem, coming thither of purpose to bear a part in the solemnities of it, which implies his approbation of it: And therefore from hence Grotius very justly infers, that Festival days, in memorial of publick blessings, may piously be instituted by persons in authority without a divine command, or (it may be added) the example of a person divinely directed observing the same. For the Institution of this festival was without either, there being neither any divine precept, nor the example of any Prophet, for the observance of it.”

x. *The Antiquities of the Christian Church*, by the very learned Joseph Bingham, was published in the year 1727. In the Chapter of *the Festivals of the Apostles and Martyrs*, his testimony is thus borne to the early origin of these solemn observances. “We have hitherto considered,” he remarks, “those festivals, which peculiarly related

to our Lord's economy on earth, and were observed over the whole Church, as Memorials of the great Acts of his life and death. But, besides these, there were another sort of festivals instituted by the Church in honour of the Apostles and Martyrs, by whose actions and sufferings Christianity was chiefly propagated and maintained in the world. The first original of these festivals is not certainly known; but learned men commonly carry it as high as the second century. And there is plain evidence for this. For they are not only frequently spoken of by Cyprian and Tertullian, but long before in the Epistle of the Church of Smyrna to the Church of Philomelium, recorded by Eusebius, where, speaking of the Martyrdom of Polycarp their Bishop, who suffered about the year 168, they tell their brethren, that they intended by God's permission to meet at his tomb, and celebrate his birth-day, meaning the day of his martyrdom, with joy and gladness, as well for the memory of the sufferer, as for example to posterity."

xi. Charles Wheatly, Vicar of Brent and Furneux Pelham, Herts, was born in 1686, and died in 1742; some years before which latter date, he had published his *Rational Illustration of the Book of Common Prayer*. In the course of this Illustration, manifold remarks must evidently occur on

the Festivals, as likewise on the Fasts, of the Church. Occasion has already occurred for citing his representation of the character of the Festivals retained in our Calendar at the Reformation, and his remark on the difference between the Churches of England and Rome, concerning "days of fasting and abstinence." Our present series of advocates would, however, be palpably defective, if his name were not inserted in the number: I add it therefore in this place, in exposition of the reasons, why, after the Nicene Creed, it is ordered, that "the Curate shall declare unto the people, what Holy-days, or Fasting-days, are in the week following to be observed." "The first reason," he says, "of this direction was, lest the people should observe any such days as had been formerly kept, but were laid aside at the Reformation; and therefore the Bishops inquired in their visitations, 'whether any of their Curates bid any other days that were appointed by the new calendar.' This danger," he continues, "is now pretty well over; there being no great fear of the people's observing superstitious holy-days. But there is still as much reason for keeping up the rubrick; since now they are run into a contrary extreme; and, instead of observing too many holy-days, regard none: which makes it fit that the Curate should discharge his duty, by telling them

beforehand what holy-days will happen, and then leaving it upon his people to answer for the neglect, if they are passed over without due regard."

xii. I have already noticed Archbishop Secker's judgement on the duty of observing the Church's Festivals, delivered in a Charge to his Clergy, as one of the Governours of the Church. I cite his judgement here, rather in his capacity of one of her parochial ministers; for it was in that capacity, that, in his Sermon *on St. Stephen's day*, the learned Preacher gave the following account of the origin of such commemorative festivals:—  
"As the interests of religion and virtue require, that due regards be paid to the memory of pious and good persons; and as they, who have laid down their lives for God and their duty, have given the strongest proof of their attachment to the noblest cause; so the Christian Church hath, from the beginning, shown distinguished honours to those professors of its holy faith, who have sealed their testimony to it with their blood. The first martyr, or witness, of this kind, after the blessed Jesus himself, was St. Stephen. . . . . Two of the most ancient monuments of ecclesiastical history that we have, excepting the New Testament, are the accounts of the martyrdom of Ignatius and Polycarp, both disciples of St. John, written at the time of their suffering, by the

Churches of Antioch and Smyrna, of which they were bishops. And in these they mention, as of course, their purpose of celebrating yearly the festival of their birth-days, of their entrance into a better life, for the commemoration of their excellent graces, and the incitement of others to imitate them. Thus did they provide that *the righteous* should be *had in everlasting remembrance*: and observed the more particular direction, given to that intent in the epistle to the Hebrews, xiii. 7. The rest of the primitive Churches appear to have followed the same rule: and each to have honoured the more eminent of their own martyrs, who had been usually their teachers also, by anniversary assemblies for preserving the reverence due to their characters, and offering up thanks to God for their examples."

The Archbishop then goes on to say, how "these solemnities were multiplied very improperly and inconveniently. Then besides, a still greater evil was, that praises and panegyricks too soon grew to be immoderate, and afterwards impious. . . . . Things being found in this condition at the Reformation, it was necessary both to abolish entirely these unlawful addresses, and to limit the original sort of commemorations to a moderate list of persons, indisputably worthy of them. Accordingly, no day is appointed by our

Church for the celebration of any other, than the principal saints mentioned in the New Testament.

. . . . . And amongst these, St. Stephen is the only one, who stands solely on the foot of being a martyr: as indeed it was fit, that the foremost, the leader, of that *noble army* should be distinguished, and chosen, as it were, to represent the rest."

In another part of his Sermon, the Archbishop vindicates our Church's conduct in this respect against objectors, whether at the time of the Reformation, or since. "The unjustifiable veneration addressed by the Church of Rome to saints and martyrs hath deterred almost all the reformed Churches, except our own, from paying them even due honours. And now, amongst ourselves, prejudice against religion in some, and indifference to it in others, hath made these excellent persons be regarded commonly, either with a malignant or a negligent eye. But if they, who have acted or suffered gallantly for the liberties or other interests of a single nation, have been reverenced by distant ages, and all their faults hid under that one virtue: how much higher esteem do such patriots deserve, as have borne testimony with their blood against the tyranny of idolatry and immoral superstition; who have lived in misery, and died in torment, to assert the faith of one wise and good Maker and Ruler of all, of pardon for sin, and assistance in

virtue, derived to us by methods of infinite, though mysterious goodness. . . . . We have surely cause to hold them for ever in most honourable estimation, and respect the Gospel of Christ much the more highly on account of such witnesses to its truth and efficacy."

xiii. John Jortin, Archdeacon of London, was a contemporary of Archbishop Secker, for he was born in the same year, 1698, and survived him two years, dying in 1770. In a sermon upon Deuteronomy xvi. 16, he recounts and explains the three principal feasts observed by the Jews, namely, "the feast of unleavened bread," "the feast of weeks," and "the feast of tabernacles;" and he shews their counterparts as observed in the Christian Church: namely, how instead of the feast of unleavened bread, or of the passover, "we commemorate our deliverance from the bondage of sin, and Satan, and death, by the passion and resurrection of that immaculate Lamb, who, in the same month, and on the same day of the month, was slain upon the cross for the sins of the whole world;" how "corresponding to the feast of weeks is the festival which we observe for the promulgation of the Gospel at that very time of the year, when, with a great sound from heaven, tongues of fire fell upon the Apostles, and they were filled with the Holy Ghost;" and how "to the

feast of tabernacles may be compared that which we celebrate in remembrance of our Saviour's nativity; when 'the Word,' as St. John says, 'was made flesh and dwelt among us;' the expression 'dwelt among us,' if it were strictly translated, being, 'he had his tabernacle among us.'

"From these religious institutions," says the Archdeacon, "it may be observed, that the hallowing unto God more days in the week than one, is not, as some have fancied, against the design and meaning of the fourth commandment; for by these three solemn feasts, which were each of them of a week's continuance at least, it is manifest, that 'six days thou shalt labour' was no commandment, but expressed only an ordinary permission of working; and to think that God would contradict his own law by a contrary ordinance is inconceivable. As therefore, when he commanded the Jews to give him the tenth part of their increase, he forbade not free-will offerings; so when he enjoined them to keep holy one day in seven, this hindered not, but that they might hallow unto him other days even of the six."

xiv. In the course of the 18th century, Henry Stebbing, Preacher at Gray's Inn Chapel, who died in 1787, published *A brief Account of Prayer, and other religious duties, appertaining to the Christian worship, for the use of devout Christians.* With

respect to the times of publick worship, he remarks, "When men observe a conscience in respect of the duty of the Lord's Day, it is to be hoped that they will not think it burdensome, to pay a due regard to other seasons appointed for the worship of God: the next of which are our yearly Fasts and Festivals." Upon each of these topicks he discourses at some length; and concludes his remarks upon the Festivals in the following prudent terms: "The appointment of Festivals in the Christian Church is a very wise provision, if we will make a wise use of it; and, if we will not, the blame lies at our doors. A fault there will be, when festivals are multiplied beyond reason and discretion: in which respect the Church of Rome is much to be blamed, which, by taking in such numbers of modern Saints, many of whom were chiefly remarkable by their zeal for the corruptions of that communion, have made their festivals burdensome. Our Reformation hath lopped off these superfluities, and left us nothing to commemorate, but what is well worth our remembrance; some great and remarkable occurrences, I mean, relating to the œconomy of Christ in the flesh, and the examples of Apostles or Apostolical men, famous for the purity of their faith, as well as for the constancy of their virtue. Whether this was not to observe the golden mean; or those

are rather to be commended, who, together with the *superstition* of Popery, have thrown out the *piety* of the ancient Church, I shall leave all serious Christians to consider."

xv. George Horne, who was born in 1730, and died Bishop of Norwich in 1793, was eminent amongst his contemporaries for his knowledge and skill in biblical literature, and for his faculty of exhibiting evangelical truth in the most amiable and edifying form: the former attested especially by his *Commentary on the Psalms*, the latter by his Discourses from the pulpit.

1. In his *Commentary* on the 111th Psalm, which is one of the proper Psalms appointed by the Church to be read on Easter-Day, the Bishop thus commends the celebration of God's praises in Christian assemblies, and on Christian festivals. "Jehovah is to be praised, not only with the voice and the understanding, but with the *heart*, with the *whole heart*, and all its affections, tuned, like the chords of the son of Jesse's harp, to a song of gratitude and love. Solitary devotion hath, doubtless, its beauties and excellencies; but how glorious is it to hear the voices of a whole Christian congregation break forth into hallelujahs! . . Jewish feasts were *memorials* of the *wonders* wrought for Israel of old: Christian festivals are *memorials* of the wonders wrought in Christ for

all mankind, to whom, no less than to Israel, God hath now showed himself *gracious and full of compassion.*"

2. In the introduction to his Commentary on the 81st Psalm, Bishop Horne says, "This psalm, whensoever, or by whomsoever, composed, was probably intended to be sung at the feast of trumpets, as also at any other feast time. It contains an exhortation duly to observe the festivals of the Church, as God hath appointed. . . . We have now our feast-days: our Christmas, Easter, Whitsuntide, and others. On these, and all other solemn occasions, let the evangelical trumpet give a sound of victory, of liberty, of joy and rejoicing: of victory over death, of liberty from sin, of joy and rejoicing in Christ Jesus our Saviour."

3. And on the 122d Psalm, the same evangelical Commentator observes, "The author of this Psalm, as we are informed by its title, was David. The subject of it is that joy, which the people were wont to express, upon their going up in companies to keep a feast at Jerusalem, when the divine services were regulated, and that city was appointed to be the place of publick worship. Everything, which can be said upon this topick, must naturally hold good in its application to the Christian Church, and the celebration of her feasts; at which seasons the believer will as natu-

rally extend his thoughts to the Jerusalem above, and to that festival, which shall one day be there kept by all the people of God." And, as he goes on, "Great was the joy of an Israelite, when his brethren called upon him to accompany them, on some festive occasion, to the tabernacle or temple at Jerusalem; great is the joy of a Christian, when he is invited, in like manner, to celebrate the feasts of the Church; to commemorate the nativity, or the resurrection, and to eat and drink at the table of his Lord."

xvi. One of the valuable and edifying compositions of this excellent writer took its rise from the habitual observance of an anniversary festival of the Church. I allude to his *Considerations on the Life and Death of St. John the Baptist*: in the Preface to which he speaks of "history and biography, as operating effectually in the recommendation of truth and virtue:" of "example, shewing truth as it were embodied, and, while it displays the excellency of virtue, demonstrating its practicability:" of "the contemplation of faith, as it discovereth itself in the lives of patriarchs and prophets, apostles, and saints, inclining us to believe as they did; and the sight of frail mortals, like ourselves, who, by the divine assistance, surmounted all obstructions, and continued to walk in the paths of righteousness, naturally suggesting

to every beholder the question, ‘What should hinder me from doing the same?’”

“ Opportunities for such exercises,” pursues our author, “are continually afforded by the return of those days, whereon we commemorate the heroick piety of ancient worthies, distinguished in the annals of religion; whose story presenteth us with occurrences, not like those related in secular histories, of use only to politicians and generals; instructing us in the art of governing the little kingdom within; of achieving the greatest conquests, and gaining the most glorious victories; teaching us how to live the life, and die the death, of the righteous. . . . .”

“ The author of the following *Considerations* was directed,” as he goes on to say, “in the choice of his subject, by the circumstances of his situation; some part of them having been delivered from the pulpit, as occasion called for them, in the chapel of St. Mary Magdalen College, upon the anniversary of the nativity of St. John the Baptist.” And thus they are transmitted to us as memorials of the author’s obedient observance of the Church’s Orders, and withal as examples of the edification to be derived from those institutions.

xvii. In his *Discourses*, the same excellent writer insists on the profitable uses, which he ex-

emplifies in several instances, of these festive celebrations.

1. Thus in a sermon preached before the University of Oxford, on the feast of the Purification, he observes that "among the many advantages enjoyed in these seats of learning and religion, it may surely be deemed one, that an honourable respect is paid to those sacred festivals, which the Church of England, in her wisdom, has thought proper to retain. There are few, and they are important: so few, that the necessary prosecution of secular business is not too much broken in upon; so important, that nothing seems to have been appointed in vain. They compose a celestial circle, of which Christ is the centre: his first and faithful friends form the circumference, reflecting back on him the glory received from him. They visit us in their annual course with messages from above, each teaching us something to believe, and, in consequence, something to do. They bring repeatedly to our remembrance truths, which we are apt to forget: they secure to us little intervals of rest from worldly cares, that our hearts with our hands may be lifted up to God in the heavens: they revive our zeal and fervour in performing the offices of religion: they cheer the heart with sentiments of gratitude and thankfulness: they confirm us in habits of obedience to the institu-

tions of the Church and the injunctions of our superiors: they stir us up to an imitation of those who have gone before us in the way of holiness: they minister an occasion to our children of inquiring into the meaning of these institutions; and afford us an opportunity of explaining the several doctrines and duties of Christianity, to which they refer: in short, to use the words of the excellent Hooker, 'they are the splendour and outward dignity of our religion, forcible witnesses of ancient truth, provocations to the exercises of all piety, shadows of our endless felicity in heaven, on earth everlasting records and memorials; wherein they, who cannot be drawn to hearken unto that we teach, may, only by looking unto that we do, in a manner read whatever we believe. Well to celebrate these religious and sacred days, is to spend the flower of our time happily.'

2. Not a few of Bishop Horne's sermons were, like the foregoing, delivered on the Church's festivals: they remain living and speaking monuments of the estimate which he had formed of the edifying tendency of those Holy-days: and, as such, our subject requires that some of them be submitted to the reader's meditation.

3. In an Advent Sermon, preached before the University of Oxford, 1764, and intituled "*The Prince of Peace*," he thus comments upon his text,

which is taken from the 9th chapter of Zechariah: “*Rejoice greatly, O daughter of Sion; shout, O daughter of Jerusalem.*” “Religion then,” says the animated preacher, “hath its joys; a prophet calleth us to exult and shout: and as often as this holy season returneth, the Church secondeth his call. Her services dispel the gloom of melancholy, and put gladness into the hearts of all her children. They are wonderfully calculated to renew good impressions in our minds, to increase our faith, to invigorate our hope, to blow up the sacred fires of devotion and charity, and to fill us with holy and heavenly tempers. They produce a joy ‘which no man taketh from us,’ and in which ‘a stranger intermeddleth not:’ they inspire a pleasure which no pain can overcome, of which no time can deprive us, and which death will perfect and insure to us for ever. Perverse Jerusalem rejected joy, and chose sorrow for her portion. Glad tidings came to the Gentiles, and were gladly received. The Christian Church, formed of them, is now the daughter of Sion, and the new Jerusalem. To her the promises are transferred and made good. She therefore obeyeth the apostle’s injunction: she continually, with the holy Virgin, ‘magnifieth the Lord, and her spirit rejoiceth in God in her Saviour.’”

4. In a sermon, preached before the Univer-

sity, in 1772, on the Festival of "the Holy Innocents," Bishop Horne commends "the choice made by the Church of proper persons to attend the blessed Jesus, upon the commemoration of his birth. These are St. Stephen, St. John, and the Innocents. He was born to suffer; and therefore the festival of his nativity is immediately followed by the festivals of those who suffered for him. St. Stephen was a martyr, and the first martyr, both in will and deed: St. John, 'the beloved Disciple,' was such in will, but not in deed, being miraculously preserved from the death intended for him by Domitian: The Innocents were martyrs in deed but not in will, by reason of their tender age.

"Of these last, however, it pleased the Prince of martyrs to have his train composed, when he made his entry into the world, as at this season: a train of infants, suited to an infant Saviour; a train of Innocents, meet to follow the spotless Lamb, who came to convince the world of sin, and to redeem it in righteousness. They were the first fruits offered to the Son of God, after his incarnation, and their blood the first that flowed on his account. They appeared as so many champions in the field, clad in the King's coat of armour, to intercept the blows directed against him."

5. Concerning one, however, of these attendants on the blessed Jesus in our festive commemorations, there is a special Discourse of Bishop Horne, delivered before the University, in 1768, on the Festival of "St. John the Evangelist," and intituled "The beloved Disciple." In this Discourse the preacher shews the obvious practical utility of these appointments, by "taking a view of the life and character of 'the Saint of this day, John the Apostle and Evangelist;' the person who enjoyed so large a portion of his Lord's favour, as to be styled eminently 'that disciple whom Jesus loved;' since to be like him," as the Bishop admonishes, "is the way to be loved of our Master as he was." At the same time he takes occasion to notice, generally and incidentally, the benefits to be derived from similar anniversary commemorations of the first sainted Disciples of our Lord. "No writings are better calculated to improve mankind, than those which relate the history of the lives of such persons, as have been famous in their generations for wisdom and virtue. . . . . From the fair light of one good example, innumerable others may catch the heavenly flame, until the whole Church become illuminated and adorned with bright and shining patterns of every thing that is lovely and praiseworthy. . . . . What chiefly

recommends this kind of writing to Christians is the use made of it in the holy Scriptures, which are, for the most part, *historical*; the wisdom of God having thought it better to set before us the duties of our calling, as they present themselves in the life of Christ and those of his saints, than to give us any regular and exact system of them. The Church, by the appointment of her festivals, hath contrived to turn our thoughts from time to time upon these lives, that so neglect and forgetfulness may not deprive us of the many benefits resulting from a due contemplation of them."

6. But, to revert to our Lord's Festivals, as subjects of Bishop Horne's commendation: we hear him, in 1763, thus addressing the University on the Festival of the Circumcision, his text being taken from St. Luke, ii. 21. "These words," he says, "conclude the Gospel for the day, taken from a chapter, which hath afforded ample matter of wonder and delight through the course of the present joyful season. . . . . By the portions already selected from it, we have been made to listen to the sermon preached by an angel upon the subject of the Nativity. . . . . With the happy and obedient shepherds we have been at Bethlehem, and there have seen 'this great thing which is come to pass, which the

Lord hath made known unto us.' . . . . We are now conducted from the birth to the circumcision of our Redeemer. . . . . And very meet, and right, and our bounden duty it is, that we should at this time, and in this place, employ our thoughts upon it; seeing it was the beginning of sorrows to the Son of God; and the beginning of joy, because the beginning of redemption, to the sons of men, for whom the first blood of the all-propitiating victim was now shed. A stumbling block it may prove to the Jew, foolishness it may appear to the Greek, and to all those, who, like the one, desire a sign of earthly splendour and magnificence; or, like the other, seek after the wisdom of false philosophy: but to the intelligent, and therefore humble, believer, Christ, in this state of weakness, pain, and sorrow, is 'the wisdom of God' to contrive, and 'the power of God' to effect the deliverance of his people."

7. On the Festival of the Epiphany, in 1772, we hear him thus exhorting the University of Oxford: "Let us evermore, on this returning festival, give thanks unto our Lord God, for the revelation of that great mystery of mercy, the restoration of the Gentiles to the Church, from which they had been, for so many ages, excluded; rather should we say, they had excluded themselves. . . . Let us follow our heavenly conductor, and,

rejoicing with exceeding great joy, proceed to Bethlehem. There through meanness, poverty, and obscurity, let us discern the King of the Jews, give him the honour due unto his name, acknowledge and adore him as our Lord and our God. . . . Let us offer to him of our substance, and the first fruits of our increase. Let us offer to him of the true riches with which he hath blessed us. . . . Let us offer to him our strength, our time, and our talents, our souls and bodies, all we have, and all we are, to worship and obey him this day, and every day which it shall please him to add to our lives." . . . .

8. On the great Festival of Easter-Day, in 1763, in his Sermon, intituled "Jesus risen," we hear him thus speaking in terms commendatory of that most festive season, in contrast with those that preceded it. "Our meditations for this week past have been employed on the sorrows of the Son of God, undergone for the sins of the world. . . . . During the solemn commemoration of those days, in which the Bridegroom was thus taken away, the mirth of tabrets hath ceased, and the noise of them that rejoice hath given place to the penitential accents of grief and lamentation. . . . . But as a woman, who in her travail hath sorrow, because her hour is come, yet afterwards remembereth no more the anguish, for joy that a

man is born into the world; with such unfeigned exultation do we on this day celebrate the second birth of the Holy Jesus from the tomb. . . . . Blessed are they, who have mourned for the death of Christ, and the sins which occasioned it; for they are the persons, who will be comforted by the tidings of his resurrection: their sorrow will indeed be turned into joy, when they hear that their warfare is accomplished, their sin is pardoned; since he, who died for their sins, is risen again for their justification. Deservedly therefore hath this ever been esteemed the queen of festivals, worthy to give laws to the rest, to appear at the head of the holy band, crowned with everlasting joy, and hailed by incessant Hallelujahs." . . . .

9. Lastly, in his sermon intituled "The unspeakable Gift," and preached before the University June 8, 1757, being Whitsun-Tuesday, we hear him thus putting forth the claims of that holy season. "The Church, having in the course of her holy offices led us through all the different stages of the life of Christ, from his advent in the flesh to his death on the cross, and from thence to his glorious resurrection and triumphant ascension, has now at length brought us to the celebration of that joyful festival, wherein she proposes for our meditation the blessed fruit and

crown of her Redeemer's labours, the effusion of the Spirit from on high. And with good reason it is, that she calls us together more than once to contemplate this greatest of God's mercies, from which alone we derive all our power and ability to contemplate the least of them. For though it was Christ who died, and rose, and ascended, it was the Spirit that proclaimed the news of his having done so to the world: though it was Christ, who wrought our salvation, it was the Spirit that communicated the knowledge of it to the sons of men, and makes that knowledge effectual in their hearts. To his descent we owe the publication of the glad tidings, and the conversion of the nations, that were once 'afar off, but are now made nigh by the blood of Jesus, having access by one Spirit to the Father.' They that dwell in the uttermost parts of the earth have been struck with an holy fear and reverential awe at the signs and miracles of Jesus; and from thence have been heard songs, even Glory to the righteous Redeemer and Judge of the world; since even these isles of the Gentiles sing the praises of Jehovah, and glorify the Lord God of Israel in his Church, as it is at this day."

xviii. The reader may have noticed, that, in one of the foregoing extracts, Bishop Horne speaks of "the honour paid to the Church's Festivals," as

an “advantage enjoyed in those seats of learning and religion.” Are we thence to infer, that elsewhere the case was different? that elsewhere her Festivals were not duly honoured by her clergy? I fear that the result of such investigation would be, that “the love of many had begun to wax cold.” Still let us hope, that, during the 18th century, there was many an exemplary minister, who was careful in observing the Holy-days of the Church. As one instance of this may be mentioned, Dr. Thomas Townson, Archdeacon of Richmond, and one of the Rectors of Malpas, Cheshire, who departed this life in 1792. *Prayers on the Holy-days of the Church* are specified by his worthy biographer, Archdeacon Churton, as among the services duly performed in Malpas Church, during Dr. Townson’s incumbency in that benefice. The experience of those readers, whose memory reaches into the last century, will probably fall in with the writer’s, in reminding them of other instances of this duty being regularly performed by contemporary clergymen in their parish churches. And I may here mention that two sermons on the Festivals and Fasts, published by the Venerable Joseph H. Pott, at that time Archdeacon of St. Albans, and afterwards of London, my excellent and time-honoured friend, have been strongly recommended by Boswell in

his *Life of Johnson*, as “equally distinguished for piety and elegance.”

xix. Meanwhile our places of education still exhibited signs of those solemnities, which had been continually preserved and transmitted in them from the age of the Reformation. In our Universities, not only was “honour paid to the Church’s Festivals,” as intimated by Bishop Horne, in the form of periodical discourses from the University pulpit, but every College and Hall also had its own peculiar service for the festivals, distinguished from its usual daily Prayers. In our Colleges of “Westminster, Winchester, and Eton,” (of one of these my own knowledge enables me to testify,) due honour was paid to the Church’s Holy-days by the observance of her Orders for observing them. And I call to mind, that in an earlier period of my life, during my education at one of King Edward the Sixth’s Endowed Grammar Schools, founded in 1553, coevally with the establishment of our Liturgy, the boys were on Holy-days constantly led to the neighbouring parish Church, and there initiated in the use of the prescript Holy-day service.

xx. As a clergyman, who was admitted to his sacred profession before the end of the last century, the Author craves permission here to cite his own publication of two volumes on the HOLY-

DAYs OF THE CHURCH; the former containing *Biographical Notices of the Apostles, Evangelists, and other Saints*; the latter, *Scriptural Narratives of our Blessed Lord's Life and Ministry*; with *Reflexions, Collects, and Metrical Sketches*. These volumes were not published until the years 1828 and 1831, respectively: but the Preface to the former speaks of its having been suggested to the Author's mind a considerable time, in effect many years, before. The Holy-days of the Church, therefore, are with him by no means a subject of recent or transient interest, nor is the recommendation of them to the thoughts of others of to-day or yesterday. His general sentiments on their character are briefly expressed in the two following extracts from *Musings on the Church and her Services*, which he appended to a small volume on *The Happiness of the Blessed*, in 1832; of which the fifth edition was published, with additions, in 1841, and the sixth is now in the press.

#### LXII. THE HIGH FESTIVALS.

'Tis a benignant feeling, which delights  
In seasons mindful of events gone by,  
Dear as they past, and precious. But more high  
The sense, and holier, which the Church incites,  
To mark with FESTAL DAYS, and solemn rites,  
The annual course of God's great mystery,  
"The Word made flesh." On that with piercing eye  
The angels gaze! on that the Church invites

F. A.

O

Her sons to linger ! As thereon we muse,  
On each strange scene, or all, together wove  
A wondrous tissue, like the braided hues  
Which blest the Patriarch's sight, with eye above  
Uplifted, faith the dear memorials views,  
Signs of past mercy and enduring love !

### LXIII. THE SAINTS' DAYS.

Not that to them we pray, whose work is done ;  
Not that through them, who ran their earthly race  
Frail like ourselves, tho' strong in heavenly grace,  
For aid we supplicate our race to run :  
Not for such cause the Church each SAINTED SON  
Thankful commemorates ; but as guides to trace  
More clear our passage to the appointed place,  
Proofs of the battle fought, the victory won.  
Loved names ! Apostles in communion bright,  
The Martyrs' noble brotherhood, and they  
“Whose praise is in the Gospel !” But with might  
Divine or mediatorial to array  
Created beings —— 'twere to choose dark night  
To walk in, and reject the golden day !

xxi. Enough of evidence will now, probably, have been laid before the reader for satisfying his mind upon the question, *How, in the times following the Reformation, were the Orders of the Church, for observing her FEASTS throughout the year, esteemed of by her parochial or subordinate clergy?* The investigation has conducted us from the reign of Queen Elizabeth to an advanced stage in that of King George the Third: the

number of witnesses is not scanty; and they who are best acquainted with the professional character of the parties, whose sentiments have been cited, are best qualified to estimate their sentiments properly.

I pass on to another topick of inquiry, for the purpose of ascertaining the sentiments of the Laity.

## SECTION VII.

### Part 1.

#### *From the Reformation.*

*How were the Orders for observing the Church's FEASTS esteemed of, by the piously and religiously disposed, by the intelligent and affectionate, LAY members of her Communion?*

i. There has been occasion already to notice the careful precision with which "the face of the Church of England was at the beginning settled and established," first, under King Edward the Sixth, in 1547, and then under Queen Elizabeth, in 1560; when "the Liturgy was conformed to the primitive patterns; and all the rites and ceremonies, therein prescribed, accommodated to the honour of God and the increase of piety." In connexion with our present topick, it should be here specially noticed, that "the festivals were

preserved in their former dignity, observed with their distinct offices peculiar to themselves, and celebrated with a religious concourse of all sorts of people." In particular, as the King himself confirmed these observances by his Articles of visitation inquiry, and his Injunctions, nor less by his own example: so, after the like manner, support was given to them by the Queen.

ii. For example this observance of the festivals was manifested in her Majesty's chapel, and by her Majesty's directions, conformably to which a difference was made between the ordinary *Daily service*, and that which was celebrated on the FEASTS of the Church. For, whereas on ordinary days the service began at nine, and lasted until almost eleven, "upon Sundays" it occupied "from eight to eleven in the forenoon, and upon Wednesdays and Fridays, and on other holy days, from nine to eleven."

iii. A similar difference was established for the Church of Westminster, erected by the Queen into a college or collegiate church by her Majesty's order: daily service being "sung in the chancel of the great church, according to the order of her Majesty's chapel, at the usual hours," which, as we have just seen, marked a distinction between "holy days and other days."

iv. Occasion has been also taken for noticing

the attention bestowed by the temporal and spiritual authorities in Ireland, in 1636, for counter-acting the neglect, in which the Holy-days of the Church had fallen, and for correcting the evil. The person, upon whose testimony we are apprized of the fact, and who was a principal mover in the business, was the then Lord Deputy, Viscount Wentworth, afterwards Earl of Strafford. And it is an honourable argument, amongst many others, of the interest, with which that eminent lay-governour regarded the spiritual welfare of the country, and of his endeavour to regulate the affairs of the Church, in this matter of the Holy-days, as in others, "according to the laws ecclesiastical."

v.- From the Earl of Strafford we turn to the Earl of Strafford's Royal Master, distinguished equally with the subject for reverence to the "laws ecclesiastical," for which indeed he laid down his life, agreeably to the relation of what passed the day before his death, between him and his daughter, as made "from the Lady Elizabeth's own hand." "He wished me not to grieve and torment myself for him, for that would be a glorious death that he should die; it being for the laws and liberties of this land, and for maintaining the *true Protestant Religion*. He bid me read Bishop *Andrews's* Sermons, *Hooker's Ecclesiastical*'

*Polity*, and Bishop *Laud's Book against Fisher*, which would ground me against Popery." They had in effect so grounded the King himself; and withal they had grounded him against another evil spirit, before whose tyranny it was God's will that he fell. Of his opposition to that spirit, and of his faithfulness to the Church, an instance is recorded in his *Works*, with reference to the Church's Holy-days; and it is on that account that attention is here directed to the Royal Martyr.

" His Majesty's Quære concerning EASTER, propounded to the Parliament's Commissioners, at Holmby, April 23, 1647.

" I desire to be resolved of this question, *Why our new Reformers discharge the keeping of EASTER.*

" The Reason for this Quære is,

" I conceive the celebration of this Feast was instituted by the same authority, which changed the Jewish Sabbath into the Lord's day or Sunday, for it will not be found in Scripture, where Saturday is discharged to be kept, or turned into the Sunday; wherefore it must be the Church's authority that changed the one and instituted the other. Therefore my opinion is, that those, who will not keep this Feast, may as well return to the observation of Saturday, and refuse the weekly Sunday. When any body can show me that

herein I am in an error, I shall not be ashamed to confesse and amend it. Till when you know my mind.

*C. Rex.*"

vi. And to the credit of another of our Sovereigns, one widely different indeed from the Royal Martyr, about forty years later, it may be said, that, although he was probably but a Gallio in "caring for these things," yet, when solicited by Archbishop Tennison to exert his influence for inforcing the observance of the Church's holy-days, he complied with the Archbishop's intreaty, and gave him authority to that effect: whether influenced perhaps by a becoming respect for the religious institutions of his adoptive country, or guided by the persuasion of his better-disciplined and more orthodox Queen. To Queen Mary indeed is probably to be attributed whatever improvement may have been introduced into the national worship under the auspices of her foreign un-episcopal Lord.

vii. But not to dwell on these regal and vice-regal personages, we revert to earlier stages of the Reformation for less dignified exemplars of ecclesiastical conformity as exhibited in observance or defence of the Church's Holy-days.

The reign of Queen Elizabeth was the age of our incomparable Dramatist, concerning whom let me premise, that having been born in 1564, five

or six years after the Queen's accession, and died in 1616, the 53rd year of his age, he had ample opportunity of duly estimating the value of the Reformation and the excellence of our Reformed Church under the Queen's auspices: and they are, we may believe, his own sentiments, which he puts into the mouth of Archbishop Cranmer in K. Henry VIII., upon the christening of the infant Princess.

“ This royal infant, (heaven still move about her !)  
Though in her cradle, yet now promises  
Upon this land a thousand thousand blessings,  
Which time shall bring to ripeness . . . . Truth shall  
nurse her,  
Holy and heavenly thoughts still counsel her:  
She shall be lov'd and fear'd . . . . Good grows with  
her ;  
In her days . . . .  
God shall be truly known; and those about her  
From her shall read the perfect ways of honour,  
And by those claim their greatness, not by blood.”

This extract may have prepared the reader for a citation from Shakspere in illustration of our present topick. And I shall proceed therefore to introduce from his *Hamlet* a brief dialogue relating to the Ghost of “ the Royal Dane.”

*Bernardo.* “ It was about to speak, when the cock crew.

*Horatio.* “ And then it started like a guilty thing,

Upon a fearful summons . . . .

*Marcellus.* “ It faded on the crowing of the cock.

Some say, that ever 'gainst that season comes,  
Wherein our Saviour's birth is celebrated,  
This bird of dawning singeth all night long :  
And then, they say, no spirit dares stir abroad ;  
The nights are wholesome ; then no planets strike ;  
No fairy takes, nor witch hath power to charm ;  
So hallow'd and so gracious is the time."

*Horatio.* " So have I heard, and do in part believe it."

With the popular superstition or tradition, thus poetically described, we are not concerned. But the mind, which gave utterance to the beautiful and impressive sentiment, wherewith the Poet hath connected them,

" So hallow'd and so gracious is the time," must, we may think, have been animated by a lively sense of the edifying sacredness of that holy season. And I am fain to believe, that, if the Church-door of Stratford-upon-Avon was then opened, as I presume it was, on the Holy-days of our Lord's Nativity, our Poet would have been one of those, who, as he elsewhere expresses it, would

" — have with holy bell been knoll'd to church,  
And sat at good men's feasts —"

in observance of the "hallowed and gracious time," when the Son of God was made flesh, and born into the world, "for us men and for our salvation."

viii. In the 267th number of the *Tatler*, Addison, to whom it is attributed, speaks of "several seasons of devotion," as instituted by our Church, and as requiring the attention of her members. He means the Church's Holy-days, whether Feasts or Fasts: and he thus expresses himself concerning them, with reference to distinguished examples of devotion in our laity.

" I have hinted in some former papers, that the greatest and wisest of men in all ages and countries, particularly in Rome and Greece, were renowned for their piety and virtue. It is now my intention to shew, how those in our own nation, who have been unquestionably the most eminent for learning and knowledge, were likewise the most eminent for their adherence to the religion of their country.

" I might produce very shining examples from among the clergy: but, because priesthood is the common cry of every cavilling, empty scribbler, I shall shew that all the laymen, who have exerted a more than ordinary genius in their writings, and were the glory of their times, were men whose hopes were filled with immortality, and the prospect of future rewards, and men who lived in a dutiful submission to all the doctrines of revealed religion. I shall, in this Paper," he proceeds, " only instance in Sir Francis Bacon, a

man, who for greatness of genius and compass of knowledge, did honour to his age and country, I could almost say to human nature itself . . . .” What Bacon’s attachment was “ to the religion of his country,” what his “ attention to the Church’s instituted seasons of devotion,” we learn in his own language from the Prayer, which the Reader may find in the before cited Paper.

“ Remember, O Lord! how thy servant hath walked before Thee: remember what I have first sought, and what hath been principal in my intentions. I have loved thy assemblies, I have mourned for the divisions of the Church, I have delighted in the brightness of thy sanctuary . . . . Thy creatures have been my books, but thy scriptures much more. I have sought thee in the courts, fields, and gardens: but I have found thee in thy temples.”

If we would desire to learn the opinion of this great man concerning those, who, not content with renouncing the observance of these Orders of the Church, stigmatise them as Popish, let us consider “ The Judicial Charge of Sir Francis Bacon, Knt., the King’s Solicitor, upon the Commission of Oyer and Terminer, held for the Verge of the Court.”

“ For Matter of division and breach of Unity, it is not without a mystery, that Christ’s coat had

no seam, nor no more should the Church if it were possible. Therefore, if any Minister refuse to use the Book of Common Prayer, or wilfully swerveth in Divine Service from that Book, or if any person whatever do scandalize that Book, and speak openly and maliciously in derogation of it; such men do but make rent in the garment, and such men are by you to be enquired of."

ix. Bacon was born within a year or two of Shakspere. Another brilliant ornament of that age of splendour was the Translator of Tasso's *Godfrey of Bulloigne, or the Recovery of Jerusalem*, the learned, the exact, and the most elegant, the religious and virtuous Edward Fairfax. His zeal for the truth of Christ as purified by our English Reformation, and his devotion to the doctrine and discipline of the Church of England, which he firmly believed to be modelled after the precedent of Apostolical Faith and Practice, prompted him to be a combatant in her cause: and towards his end of life, which occurred in 1632, dictated this avowal: "For myself I am in religion neither a fantastical puritan, nor a superstitious papist: but so settled in conscience, that I have the sure ground of God's word to warrant all I believe, and the commendable ordinances of our English Church to approve all I practise, in which course I live a faithful Christian and an obedient subject,

and so teach my family.” Who shall gainsay the inference, that he, who in those days of dutiful, intelligent, and intelligible Churchmanship, made such a confession of attachment to the ordinances, must have been an observer of the Holy-days, of the Church?

x. In the same year, as Fairfax, died Henry Hyde, who is commemorated in the Life of his son, Edward, Earl of Clarendon, as a man of singular wisdom and exemplary piety. When somewhat advanced in years, he resolved to leave the country, and spend the remainder of his time in Salisbury, where he had caused a house to be provided for him, partly “for the neighbourhood of the cathedral church, where he could perform his devotions every day.” Of one, so desirous of “fulfilling” one part of “righteousness;” it is reasonable to suppose, that others would not be neglected: that he, who was thus attached to the Church’s Daily Prayers, would not be deficient in his regard to the Church’s Holy-days. And that he was not deficient, may be inferred from a particular incident related by his son. On the Friday before Michaelmas Day, 1632, he came to Salisbury. On Sunday he rose very early, and went to two or three churches, “to look out a place to be buried in,” as he told his wife and his son; and in the end decided on the cathedral, where he

made choice of a place, which he showed to the sexton, "and wished them to see him buried there: and this with as much composedness of mind, as if it had made no impression on him: then went to the cathedral to sermon." "Monday was Michaelmas Day, when in the morning," having visited his brother, he "from him went to the church to a sermon," whence he returned home and was seized with a sudden illness, and died: thus persevering in his religious exercises to the last, and making the closing act of his life one of publick acknowledgment of the Almighty, in the house of God, in obedience to the Church's rules, "among such as kept holy-day."

xi. In the early part of the 17th century, was published *The Alliance of Divine Offices, exhibiting all the Liturgies of the Church of England, since the Reformation*, by Hamon l'Estrange, Esq.; containing also "Annotations vindicating the Book of Common Prayer from the main objections of its Adversaries, shewing the conformity it beareth with the Primitive practice, and giving a fair prospect into the usages of the Ancient Church." The sense, entertained by this inquiring and well-instructed lay member of the national Church, falls of course under notice at this period of our inquiry.

"As concerning *festivals of the Church*," he

says, “*they have rational grounds for their original*; for *Holy-days* are the records and entries of the most eminent mercies of God, conferred upon the Church; the *Memorials* of his most remarkable works, (for his greatest *Work-days* ought to be our capital *Holy-days*,) tending to man’s temporal or eternal benefit; which works, the Prophet David saith, ‘ought to be had in everlasting remembrance;’ and not only so, they are also the annual rent of that publick honour we owe, and return to him, for those gracious dispensations, sometimes reserved by divine limitation, sometimes left to the Church’s Liberty; for God’s institution puts no absolute restraint upon the Church’s freedom, nor doth the injoining of the Lord’s Day to be observed holy exclude all power in the Church to constitute any other. The Jews had of human ordination the Feast of Lots (Esther ix. 21); their Feast of Dedication (1 Macc. iv. 59). This last honoured with our Saviour’s presence, without the least hint of reproof, which certainly we should have heard, had Judas Maccabæus done more than he had warrant for. Now, if the people of God, before Christ, was dispensed with to super-add, as occasions did emerge, peculiar days of thanksgiving, over and besides those of divine establishment, it is not to be presumed that the Church of Christ, which pretends to a greater,

should be abridged of the same liberty indulged to her predecessor: sure I am, her Catholick, both doctrine and practice, hath been always a challenge of that immunity. What the opinion and usage of the primitive Church in this particular was, I shall have copious occasion to declare in the future considerations of the Festivals in several . . . . . As for the sense of Reformed Churches, the Confession of Auspurge thus: ‘Those customs which advance peace and good order in the Church, are to be continued, such are set Holy-days and sacred hymns,’ &c. The Confession of Helvetia thus: ‘If the Church do religiously celebrate the memory of the Lord’s Nativity, Circumcision, Passion, &c., according to Christian liberty, we do very well allow of it.’ The Confession of Bohemia thus: ‘Feasts consecrated to the celebration of the works of Christ, as to his Nativity, his Passion, &c., and such as be dedicated to the remembrance of those Saints, of whom there is mention in the Holy Scriptures, are by them retained at this day.’ The Confession of Wertenberg thus: ‘It is lawful for the Bishops, with the consent of their Church, to appoint Holy-days, Lessons, &c.’” Our author adds the opinion of certain “Protestant doctors,” of whom it may suffice, if Bucer only be here cited: “I wish,” saith he, “the people could be brought to it, to

celebrate, with the Lord's Day, only such feasts, wherein the Lord's Incarnation is solemnised, as his Nativity, Circumcision, &c., as also wherein the Visitation of the Virgin Mary, St. John, St. Peter, and St. Paul, the Martyrs, and Angels, are commemorated."

xii. In confirmation of what has just been said concerning the primitive usage, I would insert here, though out of its chronological place, a statement of another layman, Addison in his *Treatise Of the Christian Religion*, section vi. "The Apostles and Disciples of Christ, to preserve the history of his life, and to secure their accounts of him from error and oblivion, did not only set aside certain persons for that purpose, but appropriated certain days to the commemoration of those facts which they had related concerning him. The first day of the week was, in all its returns, a perpetual memorial of his resurrection, as the devotional exercises, adapted to Friday and Saturday, were to denote to all ages that he was crucified on the one of those days, and that he rested in the grave on the other. You may apply the same remark to several of the annual festivals instituted by the Apostles themselves, or, at farthest, by their immediate successors, in memory of the most important particulars in our Saviour's history ; to which we must add the sacraments instituted by our

Lord himself, and many of those rites and ceremonies, which obtained in the most early times of the Church. These are to be regarded as standing marks of such facts as were delivered by those who were eye witnesses to them, and which were contrived with great wisdom to last till time should be no more."

xiii. But, to proceed with our lay testimonies to the value of these festivals as retained by our Church's Orders; for, plain and unquestionable as those Orders in due time became and are, they had their origin in antecedent usages, and are in fact a correction of deviations from earlier use. This has been already stated in our previous notice: but it shall be here stated again in the words of an eminent lawyer of the age now under our observation.

xiv. For a distinguished English gentleman and churchman of the same period was John Selden, descended from a good family in Sussex, of Oxford education, of the legal profession, and of good reputation for extensive knowledge and vast learning. He was born in 1584, and died in 1654. Dr. Wilkins, the editor of his works, observes, "that he was a man of uncommon gravity and greatness of soul, averse to flattery, liberal to scholars, charitable to the poor; and, though he had great latitude in his principles with regard to

ecclesiastical power, he had a sincere regard for the Church of England." In his *Table Talk*, he thus comments on the Holy-days, vindicating the Church from an invidious censure concerning them, and alleging their ancient and prescriptive claim upon our obedience. "They say the Church imposes Holy-days: there's no such thing, though the number of Holy-days is set down in some of our Common Prayer Books. Yet that has relation to an Act of Parliament, which forbids the keeping of any Holy-days made in time of Popery; but those, that are kept, are kept by the custom of the country, and I hope you will not say the Church imposes that."

In this custom of the country then, derived from the earliest ages of Christianity, and afterwards corrected and confirmed by the written law, the Churchmen of the country took their stand; and so the Church's Holy-days were allowed to be their rule for the laity as well as the clergy of the land.

xv. Of the Earl of Strafford we have spoken, as Lord Deputy of Ireland. But the like reverence, which he shewed for these "laws ecclesiastical" in his official character, he manifested also in his domestick relations; for in a letter to his son, written shortly before his execution, and dated *from the Tower*, May 11, 1641, he thus im-

presses the duty of God's service, together with conformity to the teaching of his Church. "Serve God diligently morning and evening; and recommend yourself unto him, and have him before your eyes in all your ways. . . . . Be sure, with a hallow'd care, to have respect to all the commandments of God, and give not yourself to neglect them in the least things, lest by degrees you come to forget them in the greatest; for the heart of man is deceitful above all things. . . . . For your religion, let it be directed according to that which shall be taught by those which are in God's Church, the proper teachers therefore; rather than that you ever either fancy one to yourself, or be led by men that are singular in their own opinions, and delight to go in ways of their own finding out: for you will certainly find soberness and truth in the one, and much unsteadiness and vanity in the other." His admonitions are concluded with this most affectionate and fatherly prayer: "Once more do I, from my very soul, beseech our gracious God to bless and govern you in all, to the saving you in the day of his visitation, and join us again in the Communion of his blessed Saints, where is fulness of joy and bliss for evermore. Amen. Amen."

## SECTION VII.

## Part 2.

*From the Great Rebellion.**The Church's FEASTS how esteemed of by her Laity.*

xvi. Another faithful servant of the King, and dutiful son of the Church, here calls for attention in the person of Edward Hyde, Earl of Clarendon, who was at all times, whether of prosperity or adversity, distinguished for the strict and watchful care, with which he observed himself, and trained up his children to observe, the daily practise of the religion of the Church of England, according to all the ordinances, as well as under the ministration of learned and worthy divines, of that Church. But it is on this occasion especially to be noted, with what assiduity he laboured, during her season of trial, to “ vindicate the Church from those monstrous impieties and profanations under which she was exercised these late years,” and to “ restore her to her dignity and administration of discipline.” At the Restoration a strong effort was made by the Puritans to divest the Church of many of her peculiar ordinances, and, amongst others, of her long established provisions for the religious observance of her Holy-days. The effort was steadily and successfully resisted by her

Bishops and other faithful advocates at the Savoy Conference. The houses of convocation of both Provinces of Canterbury and York confirmed their decision. Both Houses of Parliament concurred in passing the Act of Uniformity for the revised Book of Common Prayer. And “an Order was given by the House of Lords to the Earl of Clarendon, Lord High Chancellor of England,” an Order no doubt peculiarly gratifying to his own feelings, “to return the thanks of the Lords to the Bishops and Clergy of both Provinces for their great care and industry in reviewing it.”

xvii. In my former treatise upon “Daily Prayer” it was stated as a question, whether or not Lady Packington was the authoress of *The Whole Duty of Man*, originally published under the patronage of Hammond. If she was, she is to be regarded in that capacity as an advocate for the Church’s order of observing her feast-days: which in any case she no doubt observed under the ministry of the excellent Hammond.

xviii. “The most religious and virtuous ladie, the Ladie Letice Viscountess Falkland,” as she is denominated by her Chaplain John Duncon, in a tribute of commendation due to her memory, was memorable for numerous excellences, “exemplified in the holy life and death of the said honourable ladie.” Of her religious habits it is in accord-

ance with our present subject to specify, that Daily Prayers, said regularly by her Chaplain, for the benefit of her household and of her neighbours, formed one part of her system of devotion: but, “while such was her usual consecration of every day to God’s glory, she observed with still greater solemnity the Sundays and other holy days of the Church. Of these days she spent a great portion among her unlearned neighbours with her book: ‘for now,’ she said, ‘their plough and wheel stand still, and they are at liberty to hear some good lessons read to them.’ ”

Of her last day an anecdote is related, of a pleasing character, and illustrative, as may be thought, of her affection for the festival observances of the Church. “On the day of her departure, (it was the feast of St. Matthias, 1646,) after the daily office of the morning was performed, she gave strict charge that every one of her family, who could be spared from her, should go to Church and pray for her: and then, in a word of exhortation to them, who stayed by her, saying ‘Fear God, Fear God,’ she most sweetly spent her last breath; and so most comfortably yielded her spirit to Him, who made it: and was, we doubt not,” adds the narrator, “admitted into heaven, into the number of the Apostles and Saints of God, there to reign in the glory of God, for ever-

more :" a belief, I add, which may be reasonably and piously cherished concerning one, who, during an unusual course of trial, had been studious, for God's glory, to keep alive the memory, and to copy after the virtues, and to walk in the communion, of the Apostles and Saints, in God's holy " Church militant here in earth."

xix. As the Lady Falkland was a dutiful daughter, so at the same turbulent period was Izaak Walton a dutiful son of the Church, and a conscientious and punctual observer of her ordinances. Particularly his zeal in commemorating the devotion of Hooker and of Herbert to the Church's festivals is a lively memorial of his own affection for those Holy-days. Very pleasing indeed is the congeniality of mind which appears between the honest old Chronicler, and the subjects of his biography: so that, in the Poet Wordsworth's language,

————— with moisten'd eye  
We read of faith and purest charity  
In Statesman, Priest, and humble citizen.  
Oh ! could we copy their mild virtues, then  
What joy to live, what blessedness to die !

Of the subjects of Izaak Walton's biographical works one was Dr. John Donne; who, having been born in 1575, but not having received holy orders till somewhat advanced in life, became

Dean of St. Paul's in 1621, and afterwards Rector of St. Dunstan's in the west, in which parish Walton lived, and so fell under Donne's spiritual care and charge. In the course of the present treatise, Donne ought to have been assigned his place in the 2d Part of the 6th Section, in connection with the great men, his contemporaries, of the early part of the 17th century: especially of George Herbert, with whom he cultivated "a long and dear friendship, made up by a sympathy of inclinations."

But the occasion having been then pretermitted, and accident, whilst these pages are in the press, having brought before me Donne's sentiments on one particular topick of our inquiry, I am fain to take advantage of this opening for the insertion of so beautiful a passage in connection with the mention of the biographer, whose opinions no doubt it represents, in common with those of the subject of his biography.

"When God calls himself so often 'the God of Abraham, of Isaac, and of Jacob,' God would have the world remember, that Abraham, Isaac, and Jacob were extraordinary men, memorable men. When God says, 'Though these three men, Noah, Daniel, and Job, were here, they should not deliver this people,' God would have it known, that Noah, Daniel, and Job, were memo-

rable men, and able to do much with him. When the Holy Ghost is so careful as to give men their additions, that Jabal was the father of such as dwell in tents and keep cattle, and Jubal the father of harpers and organists, and Tubal Cain of all gravers in brass and iron; and when he presents with so many particularities any work that Hiram of Tyre wrought in brass for the furnishing of Solomon's temple: God certainly is not afraid that his honour will be diminished, in the honourable mentioning of such men, as have benefitted the world by their good works. The wise man seems to settle himself upon that meditation: (Ecclus. xliv. 1.) 'Let us now,' says he, 'praise famous men, and our fathers that begat us.' And so he institutes a solemn commemoration, and gives a catalogue of Enoch, of Abraham, of Moses, of Aaron, and so many more as possess six chapters, nor doth he ever end his meditation till he end his book: so was he fixed upon the commemoration of good men. As St. Paul likewise feeds and delights himself upon the like meditation, even from Abel. It is therefore a wretched impotency, not to endure the commemoration and honourable mention of our founders and benefactors. . . . . The Holy Ghost hath taught us the difference between praising the dead, and praying for the dead: between the commemorat-

ing of saints, and the invocating of saints. We understand what David means, when he says, ‘ Such honour have all his saints;’ and what St. Paul means when he says, ‘ Unto the only wise God be honour and glory for ever and ever,’ (1 Tim. i. 17.) God is honoured in due honour given to his saints, and glorified in the commemoration of those good men, whose light hath so shined out before men, that they have seen their good works. But then he is glorified more in their imitation, than in their commemoration.”

xx. If a biographer indeed highly commends, and holds up as worthy of great publick admiration, a certain course of conduct pursued by the subject of his narrative, it is a reasonable inference that the biographer thought well of the conduct which gave occasion for such commendation. When therefore in furnishing materials for the life of Dr. Pocock, as afterwards used by Dr. Twells, Locke made the following declaration: “ So extraordinary an example, in so degenerate an age, deserves for the rarity, and, I was going to say, for the incredibility of it, the attestation of all that knew him and considered his worth. The Christian world is a witness of his great learning, that the work published would not suffer to be concealed: nor could his devotion and piety be hid, and be unobserved in a college, where his

constant and regular assisting at the Cathedral service, never interrupted by sharpness of weather, and scarce restrained by the downright want of health, showed the temper and disposition of his mind: . . . . . when, I say, we read this testimony of Locke to the value of Dr. Pocock's assistance at the Cathedral services, we infer thence the biographer's judgment of the value of those services, and therein of the Orders for the Church's Holy-days, forming part, as no doubt they did, of the regular Cathedral Prayers at Christ Church, Oxford, during the thirty years of Pocock's residence, under the government of the Deans Morley and Fell.

xxi. Meanwhile to those who may be inclined to condemn the Church's Holy-days, because such observances have been used in the Romish communion, or have not been used by certain Protestant communities, these observations from SIR THOMAS BROWNE's *Religio Medici*, first published in 1634, may be not without a recommendation from the character and profession of the writer, who was celebrated for sound sense, extensive learning, and professional skill. "I am a Protestant of the Church of England, to whose faith I am a born subject; and therefore, in a double obligation, subscribe unto her articles, and endeavour to observe her constitutions. What-

ever is beyond, as points indifferent, I observe according to the rules of my private reason, or the humour and fashion of my devotion: neither believing *this*, because Luther hath affirmed it, nor rejecting *that*, because Calvin hath disavouched it. I condemn not all things in the council of Trent, nor approve all in the synod of Dort. In brief, *where the Scripture is silent, the Church is my text; where that speaks, 'tis but my comment*: where there is a joint silence of both, I borrow not the rules of my religion from Rome, or Geneva; but the dictates of my own reason. It is an unjust scandal of our adversaries, and a gross error in ourselves, to compute the nativity of our religion from Henry the eighth, who, though he rejected the pope, refused not the faith of Rome."

Dr. Johnson, in his *Life of Sir Thomas Browne*, who died in 1682, mentions the following particulars concerning his character: that, in the language of the person himself, "he was of the Religion; of the same belief our Saviour taught, the apostles disseminated, the fathers authorized, and the martyrs confirmed;" who, "though paradoxical in philosophy, loved in divinity to keep the beaten road; and pleased himself that he had no taint of heresy, schism, or error;" and, according to the testimony of one who was particularly acquainted with him, for two-thirds of his life, that "in his

religion he fully assented to that of the Church of England, preferring it before any in the world; in that he attended the publick service constantly, when he was not withheld by his practice: never missed the sacrament in his parish if he were in town;" . . . . that "his patience was founded upon the Christian philosophy, and a sound faith of God's providence, and a meek and holy submission thereunto."

xxii. John Evelyn was animated with the like affection. At a season, when the celebration of those Holy-days was under a tyrannical interdict, and a severe penalty was imposed by the usurping parliament of Cromwell on those, who should participate in such celebration, Evelyn was vigilant in seizing opportunities for keeping the Church's Feasts in obedience to lawful authority. An Independent minister having been placed in the parish, where he resided, "he seldom," as he states in his Diary, "went to Church on solemn feasts, but rather went to London, where some of the orthodox sequestered divines did privately use the Common Prayer, administer sacraments, &c., or else I procured one to officiate in my own house." And the following extracts from the same may be agreeable to the reader, in exemplification of Evelyn's character, with respect to the particular before us. In his

Diary, dated 25 Dec., 1657, he says, "There was no more notice taken of Christmas Day in churches.

"I went to London, where Dr. Wild preached the funeral sermon of Preaching, this being the last day, after which Cromwell's Proclamation was to take place, that none of the Church of England should dare either to preach or administer sacraments, teach school, &c., on pain of imprisonment or exile. This was the mournfullest day that in my life I had seen, or the Church of England herself since the Reformation; to the great rejoicing of Papists and Presbyterians. So pathetick was the discourse that it drew many tears from the auditory. Myself, wife, and some of our family received the communion. God make me thankful, who hath hitherto provided for us the food of our souls as well as bodies! The Lord Jesus pity our distress'd Church, and bring back the captivity of Sion!"

And again, on the next 25th Dec. "I went to London with my wife, to celebrate Christmas day, Mr. Gunning preaching in Exeter chapel. Sermon ended, as he was giving us the holy Sacrament, the chapel was surrounded with soldiers, and all the communicants and assembly were surprised and kept prisoners by them, some in the house, others carried away. . . . . In the after-

noon came Col. Whaly, Goffe, and others from Whitehall, to examine us one by one: some they committed to the Marshall, some to prison. When I came before them, they took my name and abode, examined me why, contrary to an ordinance made that none should any longer observe the superstitious time of the Nativity (so esteemed by them,) I durst offend, and particularly be at Common Prayers, which they told me was but the mass in English, and particularly pray for Charles Steuart, for which we had no Scripture. . . . . With other frivolous and insnaring questions, and much threatening, and finding no colour to detain me, they dismissed me with much pity of my ignorance. These were men of high flight, and above ordinances, and spake spiteful things of our Lord's Nativity. As we went up to receive the sacrament, the miscreants held their muskets against us, as if they would have shot us at the altar, but yet suffering us to finish the office, perhaps not having instructions what to do in case they found us in that action." Evelyn survived to 1706, the 86th year of his age.

xxiii. Of the exemplary James Bonnell, Accountant-General of Ireland, who died in 1699, his biographer, Archdeacon Hamilton, relates, that—"As he kept the Lord's day most strictly holy, so he was a religious observer of the feasts

and fasts of the Church, giving them up to devotions proper to them, as much as his engagements in the world would allow: to humiliation and repentance, if days of sorrow; to praises, if days of joy. And what he thought of our festivals," continues the Archdeacon, "and how he observed them, the following meditations will shew: '*Solibus aestivis, non consule, computat annum*, was the character of the happy man of old. But our happiness is of another sort, and our computation different. O happy soul! when the offices of religion do measure out to thee the time and the year; and devotion in its decent dress is thy kalendar: when, as thou dost receive with pleasure the fruits of each season, which the bounty of thy God causeth the earth to bring forth to thee, the sun and heaven yielding successively their grateful changes, so thou mayst measure out thy time with suitable variety of praise and devotion; aspiring in each season after some new grace in return, till thou hast run the circle of them all with the year, and summed up thy gain at last in a happy eternity. Happy soul! to whom each new week is welcome; and known, not by the almanack, or the outward face of the year, but by the grace it proposes to thy meditation and practice in its collect, while thou dost join with the whole Church, in making this theme thy study and thy care: when each

month is known to thee, not by the old heathen name it bears, but by the blessed saints it commemorates, welcoming with joy their holy festivals. O happy souls, who unite in this blessed study! May my soul enter into your secrets, and dwell with you in this sacred exercise! May I ever rejoice in this orderly revolution of time! and thus employed, and through the mercies of our good God, may we roll on insensibly from grace to glory, from time to eternity, and from commemorating the saints here, to enjoying our Lord and them for ever hereafter. Amen.'

"It were easy," adds the venerable biographer, "to add many other of Mr. Bonnell's meditations upon our festivals, especially the greater festivals: all which holy times he observed with a most religious care and zeal."

The character of Mr. Bonnell was indeed of an extraordinary kind, and would not readily admit of competition. But in the foregoing pages we have had occasion to remark, that about the same period, when divine service was celebrated on the Holy-days in the Cathedral of Christ Church, Dublin, it was attended by the Nobility and Gentry of that city.

xxiii. The commendation, bestowed by Robert Nelson on the punctuality and activity, with which Bishop Bull, as a parochial clergyman, obeyed the

directions of the Church concerning her Feasts, would be of itself a convincing proof of his own respect for those directions, and of his judgement of the duty of observing them. But, more positively,

xxiv. Of Nelson's own sentiments upon such subjects there is abundant evidence in his *Companion for the Festivals and Fast of the Church of England, with Collects and Prayers for each solemnity*. His purpose in undertaking, and his labour in accomplishing, his work are proofs of his judgement on the obligation to observe these provisions of the Church. For a comprehensive view of these things the Reader of this Treatise may be referred to that pious and instructive production: from which however two or three extracts may be here subjoined with reference to the particular points of our inquiry.

Thus, a question is proposed, “Is not the Church of England's symbolising with the Church of Rome in hallowing of days, an objection against the observation of them?” To which the answer is given, “I apprehend it is not; because Conformity to any Church in such institutions as tend to promote piety, and are agreeable to *Scripture* and primitive *Antiquity*, no way deserves censure: neither is the Church of Rome blameable for hallowing of days, but for grafting upon them such

erroneous and superstitious practices, as are unknown to *Scripture*, and to the *purest ages* of the *Church*; for which reason, and many more very substantial, we were forced to separate from her *Communion*."

Thus again, in answer to the Question, "How ought we to observe the Festivals of the Church?" the following instruction is given: "In such a manner as may answer the ends for which they were appointed: That God may be glorified by an humble and grateful acknowledgement of his mercies; and that the salvation of our souls may be advanced by firmly believing the mysteries of our redemption, and by imitating the example of those primitive patterns of piety that are set before us."

Thus again, to the Question, "What manner of keeping these days answers these ends?" Nelson points to the following practices. "We should constantly attend the *publick worship*, and partake of the blessed *sacrament*, if it be administered. In private we should enlarge our *devotions*, and suffer the affairs of the world to interrupt us as little as may be. We should particularly express our rejoicing by *love* and *charity* to our poor neighbours. If we commemorate any *mystery* of our *redemption* or article of our faith, we ought to conform our belief to it, by considering all those reasons upon

which it is built; that we may be able to give a good account of the hope that is in us. We should from our hearts offer unto God the *sacrifice of thanksgiving*, and resolve to perform all those duties which result from the belief of such an Article.

“If we commemorate any *saint*, we should consider the virtues for which he was most eminent, and by what steps he arrived at so great perfection: and then examine ourselves how far we are defective in our duty, and earnestly beg God’s pardon for our past failings, and his grace to enable us to conform our lives for the time to come to those admirable examples that are set before us.”

Thus again, as to the question, “How are Festivals *profaned*?” Nelson answers, “When they are not *regarded* nor distinguished from *common* days; when they are made instruments of vice and vanity; when they are spent in luxury and debauchery; when our joy degenerates into sensuality, and we express it by intemperance and excess. And it is a very great aggravation of our sins at such times, to abuse the memory of the greatest blessings, by making them occasions of offending God.”

Thus, lastly, Nelson states “the advantages of a serious observation of festivals:” namely, “It

testifies our great regard to the *Institutions* of the *Church*, and our obedience to our spiritual superiors, *to whom we ought to submit, as to those that watch for our souls.* It fixes in our thoughts the great mysteries of our Redemption. It fills our hearts with a thankful sense of God's great goodness. It raises our minds above the world, and inures us to a sober frame and temper of soul. It kindles a prudent zeal and fervour in performing the offices of religion: and is very apt to produce a readiness to do or suffer any thing for the Name of *Jesus.*"

xxv. Nearly coincident in time with Nelson's *Companion* was an anonymous publication under the title of **HISTORIA SACRA**; or *the Holy History*, giving an exact and comprehensive Account of all the Feasts and Fasts of the Church of England, &c. It was almost finished, as the Author states in his Preface, "before Mr. Nelson's Treatise upon this subject appeared in the world."

What may have been the author's profession, does not appear. But I have reserved the work for introduction here, partly on the supposition of its being the production of a layman, and with the certainty moreover of its having been presented to the publick under the patronage of a layman, being dedicated to the right honourable Thomas Earl of Thanet, Baron Clifford, Lord of the

Honour of Skipton in Craven, one of Her Majesty's Most Honourable Privy Council. The date of the publication is 1705. The following extract is given as a satisfactory and beautiful answer to a popular objection against the observance of Saints' days.

“On those days that derive their name from some principal action or passion of our Saviour, all the devotion is done to him, whose name the day beareth. And as to the other, which are called by the name of some *Saint*, *Martyr*, *Evangelist*, or *Apostle*, no religious devotion or worship is paid to the creature, whose name the day beareth, but to their and our *LORD*, whose special benefits, derived to his Church by those excellent conveyances of his bounty and mercy, are upon such anniversary solemnities recounted, and gratefully acknowledged. In those days, which concern the Blessed *Virgin Mary*, we honour *CHRIST* whom she bare: In *St. John Baptist's* day, we honour *CHRIST*, whose forerunner he was: In the *Martyrs'* days, we honour *CHRIST*, whose martyrs they were: In the *Apostles'* days we honour *CHRIST*, whose eye-witnesses they were: and in the *Evangelists'* days we honour *CHRIST*, whose chroniclers they were. So that on all these days we glorify *GOD*, we deify not *Saints*: for they are not to be honoured with any worship, either of

invocation or adoration, but only with love and the charity of imitation. We are to give hearty thanks to Almighty GOD for his graces in them, particularly that they were made instruments of revealing to us CHRIST JESUS, and the way of salvation, as the Apostles were by their preaching throughout the world. Thus are we obliged to act only out of a religious observance to Christian discipline, and to express our reverence to GOD, in those ways and methods, which he in his incomprehensible wisdom and goodness hath prescribed."

xxvi. On the 14th of April, 1707, a Funeral Sermon was preached at Stoke, near Grantham, by Mr. Prebendary Adamson, on occasion of the death of Sir Edmund Turnor, Knt. of Milton Earness, in Bedfordshire: whose character the Preacher drew from "almost forty years' happy acquaintance, and (by his favour) familiar conversation with him." Of this character the several ingredients are such as become a Christian: our attention must be limited to those, to which our subject directs us more particularly, such as these which follow.

"As to his piety," says the Preacher, "it was truly Christian in its primitive purity, according to the rules of the gospel, as professed and taught in the Church of England now established, of

which he was ever a sound member, a great admirer, and a glorious ornament. . . . . From this his great sense of true piety it was, that he had so high a regard unto, and so devoutly performed, the holy offices of religion and means of grace; particularly the duties of Prayer, both publick and private, and receiving the holy Communion.

“Indeed as to Prayer, his whole life was one continual act of devotion. In his publick prayers he contented not himself with holy David’s measures, at evening, and morning, and at noon day; but seldom less than four or five times a day would he partake of the publick Service of our Church. To which if we add his closet devotions, which he never omitted every night and morning, and those which he frequently performed even in his private walks and retirements, how pious, how devout, must we needs acknowledge this blessed saint to have been whilst upon earth; especially if we add that decent humility, diligent attention, and unaffected fervour, with which he always performed his publick devotions: all which do undeniably evince his most exemplary piety.

“This is still further evident from his frequent partaking of the holy Sacrament of the Lord’s Supper. This he did where he had opportunities, (as he alway had in town, and at his own seat,)

every Lord's day, and of late every holy-day also; and for this great duty he kept himself in a constant preparation, by his very frequent devotions, serious meditations, and generally weekly fastings on the days before. . . . .

“From this deep sense of piety it was, that he always showed a great regard to everything that any way related to the worship of God: the liturgy, the utensils, the revenues of the Church, and all places set apart for the publick offices of it. Some of these he erected; others he adorned and beautified; others at a great expense he endowed with a more plentiful provision for the more frequent performance of publick Prayers and Sacraments.”

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xxvii. In the 111th Number of the Tatler, published Dec. 4, 1709, being Christmas Eve, Addison or Steele, to whom jointly the paper is attributed, notices the passage already cited from “the tragedy of Hamlet,” and observes how Shakspere has “wrought a country tradition into a beautiful piece of poetry,” and taken “occasion to insinuate a kind of religious veneration for that season.” “This admirable author,” continues the Essayist, “as well as the best and greatest men of all ages and of all nations, seems to have had his mind thoroughly seasoned with religion, as is evident by many passages in his plays, that

would not be suffered by a modern audience; and are therefore certain instances, that the age he lived in had a much greater sense of virtue than the present. It is indeed a melancholy reflection to consider, that the British nation, which is now at a greater height of glory for its councils and conquests, than it ever was before, should distinguish itself by a certain looseness of principles, and a falling off from those schemes of thinking, which conduce to the happiness and perfection of human nature."

xxviii. In 1754, was published *An Essay on the Proper Lessons of the Liturgy of the Church of England*, by William Wogan, a pious, learned, and worthy lay-member of the Church. His introduction contains observations on the Bible, as given us to be read and learned in the school of Christ; and "the promise of dividing it aright, and distributing their portions severally to every one as he needeth, Christ," as the writer remarks, "hath committed to his Church, and she, by her wise scribes, who have been instructed unto the kingdom of Heaven, bringeth forth out of these treasures things new and old. . . . . These she divides into several portions for every day throughout the year: those, which she has appointed for common days, she simply calls *Lessons*; such as are for high-days, the *Sundays* and *Festivals*, she

stiles *Proper Lessons*; and for our direction herein she has compiled those Tables prefixed to her Liturgy for the latter, and a monthly Calendar for the other.

“ As to the Church’s intention herein, we cannot but observe, on view of the said Tables and Calendar, together with what is said in her Preface ‘concerning the Service of the Church,’ what care she hath taken that the word of God shall be faithfully dispensed to the people.”

According to these views of the learned author, an attendance on the service, provided by the Church for her festivals, is needful for the attainment of complete scriptural instruction, and thus the observance of her festivals is recommended for the religious edification of her members.

xxix. Of the great Statesman, or, to describe him more appropriately to our subject, of “that great and worthy man, William Pulteney, Earl of Bath,” who died in 1764, the eightieth or eighty-first year of his age, it is related by his friend and parish minister, Bishop Pearce, that “he was a firm friend to the established religion of his country; . . . . that “he constantly attended the publick worship of God, and all the offices of it, in his parish church, while his health permitted it; and when his great age and infirmities prevented him from so doing, he supplied that defect

by daily reading over the morning service of the Church before he came out of his bed-chamber."

Thus he must have been an attendant on the Holy-day celebrations; for it appears from the *Pietas Londinensis*, that at that period the Holy-days were duly observed in the Church of St. Martin's, Westminster, as well as the Daily Prayers; and it was in that parish that the Earl resided.

xxx. Dr. Johnson had a strong sense of the importance and benefit of these sacred ordinances. And amidst the self-sufficiency of ignorance, the ridicule of the frivolous, the scoffs of the profane, and the censoriousness of the fanatick, it is gratifying to note the sober-minded, the well-instructed, and the well-regulated piety of our great Moralist; and to reflect on the clearness of the judgement with which he estimated their value, and the promptitude and decision with which he took a proper occasion for commending them. An objection having been made in his presence to the *observance of days, and months, and years*, Johnson answered, "The Church does not superstitiously observe days merely as days, but as memorials of important facts. Christmas might be kept as well upon one day of the year as another; but there should be a stated day for commemorating

the birth of our Saviour, because there is danger, that what may be done on any day will be neglected."

"He said to me at another time, 'Sir, the Holy-days observed by our Church are of great use in religion.'" And his biographer, Mr. Boswell, remarks upon it, "There can be no doubt of this, in a limited sense I mean, if the number of such consecrated portions of time be not too extensive. The excellent Mr. Nelson's *Festivals* and *Fasts*, which has, I understand, the greatest sale of any book ever printed in England, except the Bible, is a most valuable help to devotion: and in addition to it I would recommend two sermons on the same subject, by Mr. Pott, Archdeacon of St. Albans, equally distinguished for piety and elegance. I am sorry to have it to say," adds Mr. Boswell, "that Scotland is the only Christian country, [Roman] Catholick or Protestant, where the great events of our religion are not solemnly commemorated by its ecclesiastical establishment, on days set apart for the purpose."

How far Dr. Johnson may have carried his observance of the Church's Orders, we have perhaps not means of knowing. But of some of them he appears to have been studiously observant; and to have marked his observance by suitable devotion. "On Sunday, April 7, 1776,

says Mr. Boswell, “Easter-day, after having been at St. Paul’s Cathedral, I came to Dr. Johnson according to my usual custom. It seemed to me that there was always something peculiarly mild and placid in his manner upon this holy festival, the commemoration of the most joyful event in the history of the world, the resurrection of our Lord and Saviour, who, having triumphed over death and the grave, proclaimed immortality to mankind.”

xxxi. In the *New Whole Duty of Man*, first published in 1747, are passages inforcing our observance of the principal times or days set apart by the Church, whether as festivals or fasts, expressed for the most part in language taken from NELSON’S *Companion*. I do not find however that the obligation is acknowledged in the work, which is anonymous: being published by Edward Wicksteed, Bookseller, under authority, dated in 1743, the 17th year of King George II., of “the King’s Most excellent Majesty.” So far as it may be taken for an independent publication, it appears as another layman’s testimony in favour of the Church’s Holy-days, whether festivals or fasts.

xxxii. It was my purpose to limit my examples by the period of the last Century. The two following poems, though the production of an author, who lived between 20 and 30 years of that cen-

tury, were not published till the present was considerably advanced. But they bear so appositely on the subject of this inquiry, and they are so strongly recommended by the high character for great talents and extensive literary attainments, for sound religious sentiments and for sincere and fervent devotion, of the present Poet Laureat, as well as by their own merit, that I cannot decline transcribing them from Mr. WORDSWORTH's *Ecclesiastical Sketches*, dated January 24th, 1822.

#### Part II. xxx. EMINENT REFORMERS.

Holy and heavenly Spirits as they were,  
 Spotless in life, and eloquent as wise,  
 With what entire affection did they prize  
 Their new-born Church ! labouring with earnest care  
 To baffle all that might her strength impair ;  
 That Church, the unperverted Gospel's seat ;  
 In their afflictions a secure retreat ;  
 Scene of their liveliest hope, and tenderest pray'r !  
 The Truth exploring with an equal mind,  
 In polity and discipline they sought  
 Firmly between the two extremes to steer :  
 But their's the wise man's ordinary lot ;  
 To trace right courses for the stubborn blind,  
 And prophesy to ears that will not hear.

#### Part III. xii. THE LITURGY.

Yes, if the intensities of hope and fear  
 Attract us still, and passionate exercise  
 Of lofty thoughts, the way before us lies  
 Distinct with signs—through which, in fix'd career,

As through a zodiac, moves the ritual year  
Of England's Church—stupendous mysteries !  
Which whoso travels in her bosom, eyes,  
As he approaches them, with solemn cheer.  
Enough for us to cast a transient glance  
The circle through ; relinquishing its story  
For those whom Heaven hath fitted to advance,  
And, harp in hand, rehearse the King of Glory—  
From his mild advent till his countenance  
Shall dissipate the seas and mountains hoary.

## SECTION VII.—*continued.*

### Part 3.

*How were the Orders for the Church's FEASTS  
esteemed of by her affectionate and intelligent  
Laity? Endowments; Divine Services; Societies.*

i. Thus in former times, after divers ways, the beauty of holiness in the Church's Orders has been commended to general observance by the authority of superior station, by the grace of amiable manners, and by the reasonable arguments, enforcing the pious examples, of understanding and cultivated minds, among the laity.

ii. But there is another form, in which the laity have testified their sense of the goodness of these Orders for observing the Church's Holy-days; namely, by that of *Donations* and *Bequests*.

which have at sundry times been made concerning them. Many records of this kind are scattered over the pages of STRYPE's edition of STOW's *Survey of London and Westminster*, from which the following examples are taken, as they have fallen at random under my notice, for specimens of the laity's esteem.

iii. In 1603, in the parish of St. Clement Danes, Richard Bedoe, Gent. and Anne his wife, gave large property for the benefit of the parish, providing, amongst other things, for "four sermons yearly for ever to be made, on the Feast days of *All Saints*, the *Purification of our Lady*, the *Circumcision of our Lord God*, and *St. John Baptist*, to remember and give God thanks for the givers thereof."

iv. In 1609, Robert Warden made a bequest to St. Peter's, Cornhill, for the preaching of a Sermon by the parson on Ashwednesday every year.

v. At dates, not specified, but probably not distant from the preceding, Philip Gunter, Skinner, gave a bequest to St. Michael's, Cornhill, "for the maintenance of two sermons for ever; one on the 25th of December, the other the 25th of March." John Luke, Clothworker, bequeathed to the same parish payment "for a sermon on the forenoon of St. Luke's day, for ever." Laurence

Caldal, Esq., Vintner, gave to the same parish a bequest "for three sermons, on Christmas-day, Easter-day, and Whitsunday, at Evening Service." And Godfrey Rainer, Scrivener, provided in the same, for "a Sermon on Good Friday." And in the same parish, "John Rayny, Esq., free of the Drapers," "gave by will 40*l.* per ann. for maintenance of a lecture in this Church, every Sabbath day in the morning, to begin half an hour before seven; and every Holiday, to begin between nine and ten in the morning; except upon special occasions in the church, the same to be referred till the afternoon: and then to begin at the usual time of Evening Prayer."

vi. In 1615, Thomas Chapman, Esq., an inhabitant of the parish of St. Pancrace, gave by his will, amongst other bequests, 40*s.*, for three sermons to be yearly made in the said parish: "namely, one on the 10th or 12th of August, for the deliverance of 88, from the Spanish Armado. One on the 5th of November, for the deliverance from the Gunpowder Conspiracy. And the third, on the 17th of November, for the accession of Queen Elizabeth to the throne." This Benefaction having been lost, it was continued by Thomas Chapman, Esq., son of the former, who provided, in 1626, for the making up of his father's gift; and added provision for "procuring one godly

and learned sermon to be made, to the glory of God, and the edifying of God's people every year on St. James's Day, that is, July 25, being his (the Testator's) birth day."

vii. In 1617, Mr. Thomas Nevet, Citizen and Draper of London, "gave to the Chapel of Wappin, ten shillings for a sermon to be preached on Good Friday in the forenoon, yearly."

viii. About the same date, Jane Smales, Widow, of the parish of St. Leonard's, Shoreditch, "gave allowance for four sermons every year on four Holy-days: namely, the Feast Day of St. John Baptist, St. Michael, St. Stephen, and the Purification of the Virgin Mary."

ix. In 1621, Francis Smith, of St. Mary, Savoy, Grocer, gave £20 to the parish, £10 for the poor, and the other £10 "for the maintenance of a sermon to be yearly preached upon Midsummer-day in this Church for ever."

x. In 1625, to the parish of St. Botolph, Billingsgate, Jasper Hussey gave two Pounds per annum, for maintenance of the poor and a sermon on New Year's-day.

xi. In 1628 was given to the same, five Pounds for the maintenance of two sermons, to be preached yearly, on Easter Monday, and Whitsun Monday.

xii. In 1632, Sir Edward Barkham, Alderman

of London, “gave to the Parson of the New Church, in Duke’s Place, the yearly sum of 40*s.*, to be payed to the said parson yearly for the time being, upon Good Friday, on condition the said Parson preach a sermon in the aforesaid Church upon the Maunday Thursday.”

xiii. Samuel Lese, Citizen and Cordwainer, by his will, in 1634, gave a bequest to the parish of St. Mary le Bow, “for divers pious and charitable uses, particularly for a sermon to be preached in the parish of Bow, on the first of May, yearly,” being the Feast of St. Philip and St. James.

xiv. In 1635, Thomas Hind gave to the minister of St. Peter’s, Cornhill, 20*s.* yearly, “for preaching a sermon every eve of Palm Sunday.”

xv. In 1642, Richard Camden gave to St. Margaret Pattens two pounds, for a sermon to be preached the first of January.

xvi. At a date not specified the Lady Elizabeth Newton gave to the Minister and Churchwardens, and to the Ancients of the parish of St. Benet, Grasschurch, £40 for a sermon to be preached upon every Christmas Day.

xvii. In 1655, Theophilus Royle, Citizen and Draper of London, gave 20*s.* for a sermon to be preached yearly in the Church of St. Mary le Bow, on the 5th of November, at five o’clock, by the Rector of the said parish, in commemoration

of our great deliverance from the Gunpowder Treason."

xviii. Amongst the charitable gifts, which Strype specifies, as belonging to the parish of St. Botolph, Aldersgate, are the following, which are not dated, but which in all probability were given about the middle of the 17th century. John Coniers, late of this parish, Esquire, gave 6*s.* 8*d.*, "to the minister, for a sermon on Rogation Sunday." Richard Osmotherborn, late Citizen and Merchant Taylor of London, gave yearly to this parish 6*s.* 8*d.*, "for a Sermon the first Sunday in Lent." Jane Jenkins gave 10*s.* yearly to the Minister "for a sermon to be preached on Midsummer day (St. John the Baptist's) in the morning." Roger Taylor, of this parish, Gent., "gave yearly for ever to the Minister 7*s.* for a sermon on Maunday Thursday." And Richard Gadbury, late of Eyworth, in the county of Bedford, Gent., by will "gave to the Minister one Pound for two sermons to be preached, one on New Year's Day, (the Feast of the Circumcision,) and the other the 26th of May."

xix. New Year's Day was also a Holy-day, on which provision was made by Mr. Thomas Rich, in 1672, of 20*s.* for a yearly sermon, in the church of St. Andrew, Undershaft.

xx. In 1673, by the will of Sir Samuel Star-

ling, Knight, Alderman of the City of London, liberal provision was made for the education of sixteen poor boys of the parish of St. Botolph, without Aldgate: one of the orders being, that “the Master shall bring the said children to church twice every Lord’s Day, and once on Holy-days; and teach them to behave themselves with all reverence in the house of God.” And it will not be impertinent, if I add to this another of the Orders: namely, that “the Master shall instruct the said poor children in the knowledge and practice of the Christian Religion, and teach them the principles thereof, as they are laid down in the Church Catechism: And this shall be done twice a week; and the said Master shall be obliged to bring the said children once in five weeks to church to be catechised.”

xxi. In 1672, Sir William Cony, of the parish of St. Giles in the Fields, Knight, gave to the poor of the parish £50, “to the end that the interest thereof might be for ever distributed in bread to the poor: that is to say, twelve penny-worth every Sunday in every year, and eight Holy-days in the same year.”

xxii. In 1682, Sir Benjamin Thorowgood, Knight and Alderman, settled certain houses upon the parish of St. Peter’s, Cornhill, “for the maintenance of the Organ and an Organist, to play in

time of divine service on Sundays and Holy-days."

xxiii. In 1689, James Hickson, Esq. gave 20s. a year to the parish of Allhallows, Barking, for a sermon to be preached on New Year's Day.

xxiv. And Hugh Bullock made a bequest to the same parish for four quarterly sermons, namely, on Christmas day, Lady day, Midsummer day, and Michaelmas.

xxv. And Mr. Aytel made a bequest to the same parish for a sermon on the 5th of November.

xxvi. On a parochial visitation of St. Martin's Outwich, in 1693, it appeared that Mr. Tayler had given for two sermons 20s. each to the Minister, to be preached on the 30th of January, and the 29th of May.

xxvii. And in 1700, Deputy Withers, formerly an inhabitant of the parish of St. Mary-le-Bow, gave an annuity of forty shillings, for a sermon to be preached yearly, on Good Friday, in the afternoon: provision being thereby made, not for the preacher only, but for "the Reader of the Prayers of the Church of England." And I may here mention by the way, that in the parish of St. James, Garlickhithe, at a date not mentioned, "Lawrence Smith gave certain houses for the augmentation of divine service in the parish church:" whereupon Strype remarks, "The Rec-

tor some years ago received the whole rent thereof, although the parish had no augmentation of divine service." It does not appear however, whether this bequest had particular reference to the Church Holy-days.

xxviii. In some of the suburban parishes also, similar usages were instituted. Thus in the parish of Stratford-le-Bow, Mrs. Prisca Coburne, being "the daughter of a Clergyman, and some time minister of Bow, was a most noble benefactor, and left the main of a large estate to charitable religious uses," in the year 1701. Amongst others, she provided for a yearly payment of 20 pounds to the minister of Bow for the time being, for the preaching of four sermons in every year, in the chapel there, on the days following: "On Friday next before Easter, commonly called *Good Friday*; Ascension day, commonly called *Holy Thursday*; the 24th day of August, commonly called St. Bartholomew's day, being her birthday; and the 30th of January, yearly for ever."

xxix. This enumeration, which might easily be enlarged, of individual instances of attachment to the Church's Orders for her Holy-days, shall be closed with a parochial instance, namely, that of St. James's, Clerkenwell, from the same authority. In the course of the 17th century, a purchase was made of the church, which they had formerly

rented: and “by virtue of this purchase,” Strype relates, “the parish is bound to provide a reader to read prayers every day in the week at eleven o’clock in the morning; and, in Lent, in the afternoon also;” for which he goes on to state the payment provided for the officiating minister. The daily service, here mentioned, does not fall under our immediate subject, with which however the provision for the afternoon service in Lent brings this provision into direct connection: as does a “gift-sermon to be preached every Michaelmas day.”

xxx. They concur with the previous examples, in attesting how the Orders of the Church were esteemed of by the sober-minded citizen and the thriving merchant, in common with the higher and more refined classes of society at that era. And it will be not an unsuitable termination of the present division of our subject, if a sketch be given of the character of a very respectable member of this class of men, Mr. William Cade, deputy of the ward of Bishopsgate, taken from a sermon preached at his funeral, in 1669, by John Lake, at that time rector of St. Botolph’s without Bishopsgate, and afterwards Bishop of Chichester.

Upon the text, which is taken from Rev. ii. 10, “Be thou faithful unto death,” the Preacher says,

“He was faithful to God and to the interests of religion: a man of sober piety and well-tempered zeal: one that affected religion for itself, leaving the empty pomp of those that blaze more, but burn less; and was content to be what they desire to seem. That talkative religion, which spendeth itself in hearing much, speaking more, and doing nothing, he was not emulous of, but of the active and operative; and instead of speaking great things did live them. Whilst others were carried about with every wind of doctrine, he held fast the profession of his faith, and died in the communion of that church wherein he was born, and did the publick worship reputation by his constant and regular attendance on it.

“He was faithful to the king, as every man that is faithful to God must be. . . . And such therefore was he, one that submitted himself to every ordinance of man, for the Lord’s sake. . . .

“He was also faithful to his neighbour: one that did affirm truth, perform promises, keep contracts; that was humble, peaceable, just, merciful; that obliged all, injured or offended none. . . . Trace him through all relations and conditions among you, and you will scarce find a *stain* much less a *blemish*, on his memory.

“But because it is the last act, that crowneth all the rest, as living, so dying, he retained his in-

tegrity. . . . . Then you might behold conspicuous in him a patient submission under God's mighty hand, an humble resignation to the divine will, and a truly Christian deportment in all. You might behold much pious devotion, ardent zeal, heavenly delight, steadfast hope in God's mercy. . . . . In token that heaven was his centre, the nearer he came, he moved faster towards it: and therefore he was frequent in communicating the holy Eucharist, as the ante-past of it, and the *viaticum* of eternal life.

“When scarce able to speak, he would yet spend his dying breath in exhortations and admonitions to those about him; and was willing therein to give up the ghost, that he might be indeed *faithful unto death.*”

II. The frequent celebration of divine service on the Holy-days is another topick for illustrative observation: the Holy-days I mean, as distinguished from the regular Daily Prayers, whether in the morning or the evening. From the *Pietas Londinensis* we learn, that in the year 1714, Daily Prayers were read in the metropolis of England, Once a day in . . . . 18 churches,

Twice . . . . .	44,
Three times . . . . .	4,
Four times . . . . .	6.

And, in addition to these, divine service was

celebrated on the holy-days, most commonly with the Wednesdays and Fridays also, in seventy churches, in five of which the holy communion of the Lord's Supper was administered every Holy-day.

III. But it is not only by individual members of the laity that the Orders of the Church have been supported. Collective Laymen and Lay-women have associated themselves with collective Clergymen for that godly work.

i. Such was the character of those religious societies towards the end of the 17th century, of which Nelson has thought it "a great piece of justice to acknowledge and commend the pious and devout practices," distinguished as they were, in this point, as well as in many others, "by their regular conformity and obedience to the laws of the Church: for they constantly attended the publick assemblies upon such holy seasons. And till they can communicate," he goes on to report, "regularly in their own parish churches on such days, they embrace those opportunities that are provided, there being two churches in London, employed for that purpose: where they as duly receive the blessed Sacrament upon all Festivals, as they perform all the other Acts of publick worship. How they spend the Vigils in preparing their minds for a due celebration of the ensuing

solemnity, is more private, but not less commendable."

ii. Such again was the character of that religious society in particular, with which, from its commencement soon after, Nelson became connected, and the purposes of which he was immediately instrumental in promoting, by means of his *Companion*: "the design whereof," as his Preface sets forth in the year 1703, "was an attempt to rescue the *Festivals and Fasts* of the Church of England, not only from the prejudices of those, who have not yet reconciled themselves to her Constitution; but chiefly from the contempt and neglect of such, as profess themselves *her obedient members*; who own *her authority* in indifferent things; and who, upon all occasions, praise and extol the piety of such institutions." Of this admirable work the Society for Promoting Christian Knowledge, from the date of its first publication in 1703, became the avowed patron, and the active circulator. And, together with NELSON'S *Companion*, of other popular and familiar compositions, which, as well as NELSON'S *Companion*, were directed more or less to the recommendation and encouragement of the observance of the Church's Festivals and Fasts amongst the members of the Church. The exemplary *Life of Bonnell* may be noticed as one instance: *The*

*Whole Duty of Man* also; and BISHOP KEN'S *Manual*, for the scholars of Winchester College. Others of its Tracts might be mentioned. It shall suffice to particularize here, that in a Tract published by that Society, under the Title of *Directions for a devout and decent Behaviour in the Publick Worship of God*, after going through "our common daily service of the Church," it is observed, "But upon *Sundays* and *Holy-days* we proceed to the *Communion Service*: to that part of it at least which our Church enjoins to be used on such days, though there be no actual communion." According to the testimony then of this venerable SOCIETY of CHURCHMEN, not only is provision made for "the publick worship of God" in "our common daily service of the Church," but upon, not the *Sundays* only, but the *Holy-days*, both the daily common service, and specially the *Communion service* is, "by the Church *injoined* to be used," and the Society gives *directions* for the proper use of it. Furthermore, the Society has always regulated its proceedings, so that they may not interfere with the Church's provisions: for from the beginning it has been a standing order and rule, "That a General Meeting be holden at the Society's house on the first Tuesday in every month, except when such Tuesday shall fall upon a *Holy-day* of the Church, for which an

Epistle and Gospel are appointed in the Book of Common Prayer; and then upon the first Tuesday not such a Holy-day."

END OF VOL. I.

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